The Real Hitler

by V.S. Herrell

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1889-1924

V.S. Herrell

Just as the Jew once incited the mob of Jerusalem against Christ, so today he must succeed in inciting folk who have been duped into madness to attack those who, God's truth! seek to deal with this people in utter honesty and sincerity. And so he begins to intimidate them, and he knows that this pressure in itself is enough to shut the mouths of hundreds, yes, of thousands. For they think, if I only hold my tongue, then I shall be safe in case they come into power. No, my friend. The only difference will be that I may hang perhaps still talking, while you will hang – in silence. Here, too, Russia can give us countless examples, and with us it will be the same story.

Adolf Hitler
Munich
July 28, 1922

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The Early Years

On April 20, 1889, at 6:30 in the evening, Adolf Hitler was born in Braunau, a small Austrian village. It was a Saturday, the day before Easter, and baby Adolf was the fourth child of Alois Hitler and Klara Pölzl. The first three children, Gustav, Ida, and Otto, had all already died. Otto had died just a few days after his birth in September of 1887, and then shortly thereafter in December of 1887 and January of 1888, Gustav and Ida both died after contracting diphtheria. Alois and Klara had lost three children in less than five months. They surely had better hopes for young Adolf, now effectively the oldest son, but they realistically knew that times were hard in the small Austrian hamlet. Malnourishment and disease had not been kind to them or their neighbors.

Klara herself was one of only three to survive in her family, out of eleven children. Klara was the oldest to survive, along with her sisters Johanna and Theresia. She and Alois were second cousins, both descended from Martin Hiedler, Alois's grandfather and her great-grandfather. In this disease-ravished small community, marriage between second cousins and even first cousins was not unusual at all, and certainly not any more unusual than it was among the early pioneers of America. Klara was Alois' third wife. His first wife, Anna Glassl, had been too old to bear children when they were married, and they later divorced. His second marriage to Franziska (Fanni) Matzelberger, had produced Alois Jr. and a daughter Angela, but soon thereafter, Fanni contracted tuberculosis and died. Klara stepped in to help with the children, and she and Alois were later married. Alois was a customs official in Braunau, and in April, 1889, with the responsibility of raising young Alois Jr. and Angela, and having lost a wife and three children

to disease in just a few short years, he must have wondered too about young Adolf's chances.

However, Adolf would be the first child of Klara and Alois to make it past the age of three. They would go on to have Edmund in 1894 and finally Paula, in 1896. Adolf had been born on the border of Austria and Germany, and he later said in *Mein Kampf* that he saw it is as his duty to unite these two countries.

In 1892, the family moved to the other side of the border, into Passau, Bavaria, where his father had received a job promotion. After the job promotion, they were able to hire a maid, Rosalia Schichtl, and Klara's sister Johanna also lived with the family. Alois had received an inheritance from his uncle (and Klara's grandfather), Johann Nepomuk Heuttler after his death in 1888. This, coupled with the income from his job promotion, made life a little easier financially in the 1890's. Little more is known about Adolf's family at this time. Paula Hitler would later describe their father as a strong disciplinarian, and headstrong little Adolf was reported to be on the receiving end of much of this discipline. Adolf says of his parents,

> ... my parents: the father a faithful civil servant, the mother devoting herself to the cares of the household and looking after her children with eternally the same loving kindness (*MK*).

Alois retired in 1895, and took up farming on a tract of land the family bought in Fischlham, where Adolf, whom his parents called Adi, began his schooling. Alois Jr. left home in 1896. In 1898, the family moved to some property near Lambach. Hitler has fond memories of these years in Lambach, when he was about ten, and says in *Mein Kampf*,

> Inasmuch as I received singing lessons in my spare time in the choir of the Lambach Convent, I repeatedly had an excellent opportunity of intoxicating myself with the solemn splendor of the magnificent church festivals. It was perfectly natural that the position of abbot appeared to me to be the highest ideal obtainable, just as that of being the village pastor had appealed to my father.

At the Abbey in Lambach, Hitler no doubt learned many lessons, and his respect for the Church was such that, as he said, he for a time desired to be an abbot. It was also here that young Adolf learned to associate the swastika with the Church, because there were swastikas engraved on the four corners of the Abbey. Every time young Adolf walked into the monastery, he walked under a swastika. The swastika had also been carved on many of the religious objects inside the monastery.

In November 1898, the family made one last move to Linz, in a small village called Leondig. In 1900, tragedy struck again, when Adolf's dear little brother Edmund died just four days before his sixth birthday, having fallen victim to measles. He was buried in a cemetery next to the house. With Alois Jr. gone, and Edmund dead, Adolf was now the only male child in the house. His school changed, too, and now he had to walk an hour to school, each way, to Linz. Prior to starting school in Linz his grades in school had been outstanding and he had shown aptitude as an artist. But after the death of his brother, and with boredom and disinterest in the new, practical curriculum at the school his father had chosen for him, his grades slid a little. His performance would improve in the following years until he left the school in 1905, but 1900 and 1901 had been hard years for Adolf, now a young man. History had been his favorite class, and

he spoke fondly of his history teacher in *Mein Kampf*, but the young Hitler aspired to be an artist above all else, although his father wanted him to be a civil servant like himself.

In 1903, tragedy struck the family again as Alois died of a pulmonary embolism. Adolf was now the only male in the household. In May, 1904, at the Linz Cathedral, Hitler received the Catholic Sacrament of Confirmation. Hitler remained a member of the Catholic Church until his death, continuing to pay his church taxes.

Shortly after his Confirmation, Adolf developed a pulmonary condition. On the advice of the family doctor, Adolf was pulled out of the boarding school at Steyr, to where he had transferred, at the age of sixteen to recuperate. But young Adolf planned instead to go to Vienna and study art. Klara, Johanna, Adolf and Paula moved to a flat in Linz. At the age of eighteen, in 1907, with some money from Klara and his Aunt Johanna, Adolf set off to formally study art in Vienna at the Academy of Fine Arts.

However, a few months before, Klara had been diagnosed with breast cancer. She was operated on in January 1907, and Adolf paid her medical bills with the money that had been saved for his schooling in Vienna. Through several months of agony, Adolf watched as his mother, the dearest thing to him in his life, slowly died from the insidious disease. Still, he made a trip in September, no doubt at his mother's insistence, to take the entrance exam at the Academy in Vienna. The first stage consisted of 133 candidates submitting work from their portfolio. Hitler passed this stage and was invited back to sit for further examination in October. Thirty-three candidates had been eliminated. By October, Dr. Eduard Bloch, Klara's physician, who incidentally was Jewish, had informed Adolf of what he must have already known, that his mother was now quickly dying. When Hitler

returned in October to Vienna, he was required to produce pieces on whatever subject he was asked. From the one hundred candidates who returned, only twenty-eight were selected, and Hitler was not one of them. But this is really of little wonder given the intense personal grief he was inflicted with in light of the seriousness of his mother's condition. The Rector at the Academy thought that Hitler's work was more architectural, and recommended this line of work to Adolf.

Hitler returned to his mother's bedside with his sister Paula. By this time, Adolf and Paula had moved their mother to a first floor apartment, since she was too weak to go up the stairs to their former flat. She had been undergoing intense pain in the last months, receiving iodoform treatments on ulcerated skin, where the cancer was causing her tissues and skin to literally rot away. On December 21, at the age of forty-seven, Klara died. Dr. Bloch later commented, "I have never seen anyone so prostrate with grief as Adolf Hitler." She was buried next to Alois and Edmund. Hitler wrote:

> It was the end of a long and painful illness that had seemed fatal from the very beginning. Nevertheless it was a terrible shock to me. I had respected my father, but I loved my mother.

Contrary to erroneous propaganda, Hitler did not blame the Jewish doctor for his mother's death. He had objectively commented that he had provided excellent care and was very attentive, but there was very little that could be done for breast cancer at that time. Now, with scarce funds left after paying his mother's medical bills, Hitler would return a third time to Vienna, this time to stay for several years. It was the beginning of a new chapter in his life. Years

later, in 1930, Hitler wrote a poem in remembrance of his mother, entitled *Your Mother:*

Your Mother

When your mother has grown old and you are older too,
When what was easy for her is now hard to do,
When her loving, faithful eyes no longer see the best
And her tired feet have trouble climbing steps,
Then lend her your arm with sacred joy for the hour
Is coming when you must lead her crying out the door
On her last walk here on earth before dying.

And, if she asks a question, give her soft reply,
And if she did not hear the first time, once again
Patiently answer respectfully and tenderly;
And, if she still does not understand you, happily explain –
The hour is coming, the bitter hour, when she asks you
nothing more.

– Adolf Hitler, 1930[1]

[1] Translated by Margaret E. Stucki, Ph.D, (1928-). Equally skilled with a brush or a pen, Dr. Stucki has been nationally renown and honored for her art and work since the age of 16. Her books, which include *Gullible's Travels* (1987), *The Revolutionary Mission of Modern Art: Or Crud and Other Essays on Art* (1973), and *War on Light: The Destruction of the Image of God in Man Through Modern Art* (1975), have made her friends and enemies. See Appendix One for original German of the poem "Deine Mutter" by Adolf Hitler.

Hitler's Genealogy

In dealing with Hitler's genealogy, it is unfortunately necessary to deal with the preposterous absurdity put forth by so many Jews that Hitler himself was part Jewish. This lie, like many other lies regarding Hitler, was put forth during and shortly after the war as a result of the Jewish-controlled propaganda machine, which sought to do anything but actually tell the truth regarding Hitler. Ironically, this lie was originally put forth to turn American anti-Semites against Hitler, convincing them that he and National Socialist Germany were merely part of a Jewish conspiracy. Propaganda was circulated, implying that he was in league with the Jewish world bankers. But as we shall see, this lie has absolutely no basis in truth, and even Jews today admit that it is not true.

The most popular form of the lie that Hitler had Jewish blood originated with Hans Frank in a manuscript entitled *In View of the Gallows*, written in Hamburg while he was imprisoned there. This Hans Frank stated:

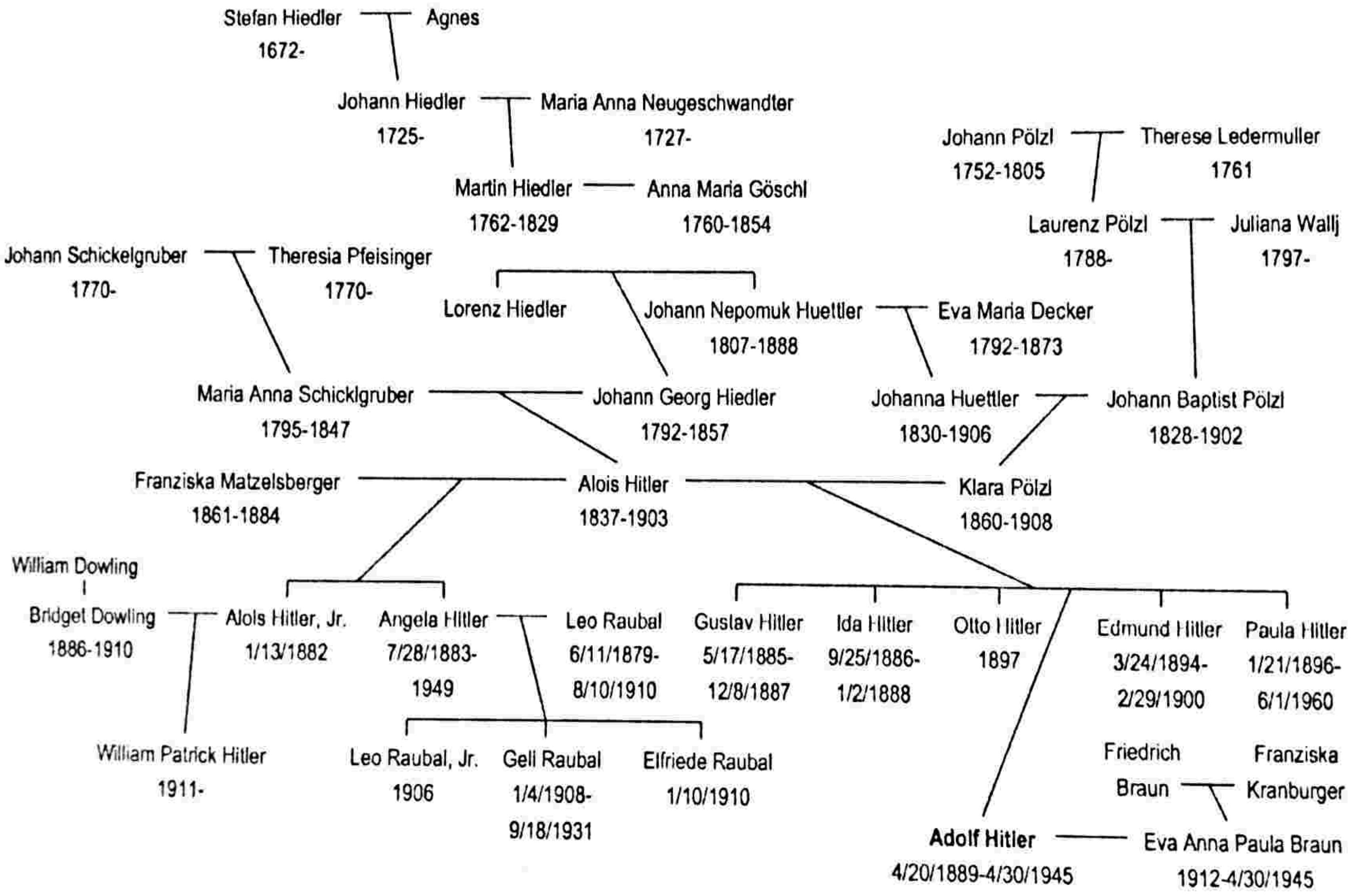
> Hitler's father was the illegitimate son of a woman with the last name Schicklgruber from Leondig near Linz, who worked as a cook in a Graz household ... This cook called Schicklgruber, Adolf Hitler's grandmother, was employed in a Jewish household by the name of Frankenberger when she gave birth to her child. And this Frankenberger paid child support to Fraulein Schicklgruber on behalf of his approximately nineteen-year-old son for the period from the child's birth until his fourteenth year of age. There also was correspondence for years between these Frankenbergers and Hitler's grandmother, the overall tenor of which ...

> was that Fraulein Schicklgruber's illegitimate child had been conceived under circumstances that made the Frankenbergers responsible to pay child support ... Accordingly, Hitler himself was one-fourth Jewish.

Hans Frank was a lawyer who claimed that in 1930 Hitler asked him to investigate whether he had Jewish blood. After making inquiries, Frank claims that he found the above information. However, no legitimate Hitler historian today believes that this information is even remotely plausible. The Jews themselves now admit:

> These investigations decisively contradicted the allegation that Hitler's grandfather was Jewish. Since Alois Schicklgruber was born on June 7, 1837, a Jew named Frankenberger would have to have been employed in Graz that same year. Both preconditions, however, are untrue. Neither in the registry books of the Jewish synagogue nor in the birth records of other religious communities of Graz is a Frankenberger to be found. An Alois Schicklgruber appears for the first time in 1900; but since he was much younger than Alois Schicklgruber, he naturally is out of the question as Alois' father. The case is similar with Maria Anna Schicklgruber who is recorded neither in the Graz domestic register nor in the municipal register; for the time in question, which was impossible anyway, since she was living in Walfviertel in Lower Austria as a subject of the Counts of Ottenstein (*Nizcor Project* web site).

Historian Werner Maser has stated that he believes Hans Frank made-up the entire story. Other historians are more reserved and state that, while he may have investigated Hitler's genealogy, he was a very bad researcher. However, the facts would


Stefan Hiedler
1672-
Agnes
Johann Hiedler
1725-
Maria Anna Neugeschwandter
1727-
Martin Hiedler
1762-1829
Anna Maria Göschl
1760-1854
Johann Pölzl
1752-1805
Therese Ledermuller
1761
Laurenz Pölzl
1788-
Juliana Wallj
1797-
Johann Schickelgruber
1770-
Theresia Pfeisinger
1770-
Lorenz Hiedler
Johann Nepomuk Huettler
1807-1888
Eva Maria Decker
1792-1873
Maria Anna Schicklgruber
1795-1847
Johann Georg Hiedler
1792-1857
Johanna Huettler
1830-1906
Johann Baptist Pölzl
1828-1902
Franziska Matzelsberger
1861-1884
Alois Hitler
1837-1903
Klara Pölzl
1860-1908
William Dowling
Bridget Dowling
1886-1910
Alois Hitler, Jr.
1/13/1882
Angela Hitler
7/28/1883-
1949
Leo Raubal
6/11/1879-
8/10/1910
Gustav Hitler
5/17/1885-
12/8/1887
Ida Hitler
9/25/1886-
1/2/1888
Otto Hitler
1897
Edmund Hitler
3/24/1894-
2/29/1900
Paula Hitler
1/21/1896-
6/1/1960
William Patrick Hitler
1911-
Leo Raubal, Jr.
1906
Geli Raubal
1/4/1908-
9/18/1931
Elfriede Raubal
1/10/1910
Friedrich
Braun
Franziska
Kranburger
Adolf Hitler
4/20/1889-4/30/1945
Eva Anna Paula Braun
1912-4/30/1945

indicate that Frank made it up entirely.

Hitler's father, Alois Hitler, was born in 1837 as the illegitimate son of Maria Schicklgruber, who was then forty-two and unmarried, and was registered in the city of Döllersheim. Alois used the name Schicklgruber for several years as a young man. When Alois was five, his mother married Johann Georg Hiedler or Hitler (documents show the name spelled both ways). Alois used the name Schicklgruber until he was thirty-nine, when in 1876 (thirteen years before Adolf was born), a baptismal certificate was issued which stated that Johann Georg Hitler was Alois' biological father. This very well may be the end of the story and it may be as simple as that. Johann Georg Hitler was Alois' father, and he just took a while to marry his mother, and it took a while longer to get Alois legitimized in the Church record books. However, some historians believe there is good evidence that Johann Georg's brother, Johann Nepomuk, was actually Alois' father.

It has been suggested that Adolf Hitler's father, Alois, was never acknowledged by Johann Georg Heidler to be his son, and in fact Johann Georg was dead in 1876 when the baptismal record was changed. The reason proposed as to why Georg never acknowledged Alois as his son was because he was not. Rather, Alois was the illegitimate son of Georg's brother, Johann Nepomuk Heuttler or Hitler (again, both spellings were used). Johann Nepomuk Heuttler was a wealthy man who was also married. Because Heuttler was very wealthy, he managed to persuade his brother Georg to marry Maria Anna, the mother of his child. In this manner, he could have Alois in his household, while keeping his wife from becoming suspicious.

Further proof of this hypothesis is shown in the fact that Alois spent his youth on the estate of Nepomuk Heuttler instead of with his mother.

Furthermore, when Alois' name was formally changed to Hitler in 1876, Alois was included in his uncle's will. This, of course, does not prove anything, since it would not be unheard of for an uncle to leave a favorite nephew his estate, with the provision that the nephew carry on his name; and by the time Alois actually inherited the estate, he had married Nepomuk's granddaughter, so Nepomuk could just as easily have been leaving the estate to his granddaughter and great-grandchildren. But the point is, all historians agree that one of these two men was Alois' biological father, and if we are to believe Alois, it was Johann Georg. Alois had no reason to claim Johann Georg as his biological father if he were not. He was already his legal heir, and the inheritance from Nepomuk was not affected by such a claim either. It is also understandable why a young Alois might have been sent to live with Nepomuk, since he was wealthy with a large estate and living there would provide much more opportunity for the young boy.

We may never know exactly which of the two men was Alois' father, but since they were brothers, then genetically it makes little difference. The research in this area has been made difficult because after the war, in 1945, the Communists destroyed much of Döllersheim, where Alois had been born, and specifically the homes of Hitler's family, as has been documented by Werner Maser. Of course, in keeping with Jewish tradition, in the 1950's the Jews claimed that it had been Hitler who had destroyed Döllersheim to keep anyone from finding out about Hitler's supposed Jewish ancestry. But in fact, it was the Jew Communists who even destroyed the grave of Maria Hitler, Adolf's grandmother.

Now as far as Mr. Frank's claims, here are some facts. He claimed that Alois' mother Maria was working for a Jewish household in Graz in the 1830's.

However, Jews had been expelled from Graz in the 15th century, and none were allowed to return until 1856, as has been established by Nikolaus Predarovich. So there were no Jewish households in Graz for her to work in. But beyond this, Maria Schicklgruber never lived in Graz in the first place. She was living in Walfviertel at the time, in Döllersheim. Additionally, several historians have searched the records in Graz and have found no evidence of either Maria or a Frankenberger, Jewish or not, living there who could have been Alois' father. If Hans Frank really did find research about a Jew named Frankenberger, perhaps it was his own grandfather, who later shortened the name to Frank. Rosenbaum states that Hans Frank did indeed believe that he had a Jewish grandfather named Frankfurter, and that perhaps Frank was projecting this onto Hitler.

Also, Frank claimed that a distant relative of Hitler's had provided this story initially and that there had been letters exchanged between this Frankenberger and Maria Schicklgruber. However, this distant relative, who supposedly was the Irish born William Patrick Hitler, never confirmed this story, even though he served as an agent of the United States during the war; and the letters have never been found. Hans Frank seemed to be all too willing to do the bidding of the Jews at Nuremberg. Whereas men like Julius Streicher never gave an inch to the Jews, even to the very end when he said, "Now it goes to God ... Purim Fest, 1946," before they murdered him, Hans Frank cowed down to the Jews. He had a "jail-house" conversion to Catholicism, and said in court, "a thousand years shall not suffice to erase the guilt brought on our people by Hitler's conduct." Frank's own son, in a book about his father, described him, according to Rosenbaum, as "a craven coward and weakling, but one not without a kind of

animal cunning, an instinct for lying, insinuation, self-aggrandizement." So Frank was the perfect tool for Jewish manipulation. But the Jews killed their lackey anyway.

It should be noted that Hans Frank was the first to put forth this Frankenberger story, but he was not the first to claim that Hitler was Jewish. In 1933, the *London Daily Mirror* published a picture of a gravestone in a Jewish cemetery in Bucharest with the name Adolf Hitler written in Hebrew letters. They implied to the readers that this Adolf Hitler was a grandfather or father to the real Adolf Hitler. But of course it was a complete sham and was meant only to sew discord among Nazi sympathizers throughout the world. Ironically, the paper had been sold by Lord Rothermere, its co-founder, in 1931, who had been a supporter of Hitler. In just two years, his paper had become a tool of the Jews and today it is nothing but a cheap tabloid.

Another commonly circulated Jewish claim was that Baron Rothschild of Vienna had impregnated Maria Schicklgruber. This claim, too, is so absurd, that we might as well say that Hitler's grandfather was a Martian; however, as absurd as it is, it has served the Jew well over the years as another in a long series of lies attempting to disparage Hitler. This is a common ploy of Jews used time and time again. Jews love to write books about the inner turmoil and self-hate that drives men like Hitler to hate Jews. They have claimed that Richard Wagner, an unashamed anti-Semite, was the bastard son of a Jew. The same Jews write books about Jesus, Whom they call the most virulent anti-Semite Who ever lived, and the New Testament, which they call the most anti-Semitic document ever written, and then in the same breath they accuse Jesus and the Apostles of being Jews. It sounds like the Jews are the ones confused.

An Awakening in Vienna

Within a few weeks after his mother's death, Adolf Hitler, now eighteen, would return to Vienna. His sister, Paula, was entrusted with his half-sister Angela Raubal and her husband Leo. Paula and Adolf received a twenty-five kronen per month orphan's pension, but he gave this monthly sum entirely to Paula. They also had an inheritance from their father in a trust, but they were not allowed to receive their parts of the fund until they turned twenty-four years old. Adolf may have had some funds left over that his mother and his aunt had given him for his previous trips to Vienna, but much of this money was spent on his mother's medical bills. His mother, too, had an expensive funeral, and other necessary expenses at this time no doubt consumed a large amount of what money he may have had. So, after giving the orphan's pension to Paula, Adolf had left only his half of the inheritance from his mother's estate, which has been estimated at about 1,000 kronen. It is unknown how much of this money he may have given to the Raubals on behalf of his sister, who was then twelve years old.

With scarcely more than this sum, and with a letter of introduction from his former landlady to a Professor Alfred Roller at a private art school in Vienna, Hitler returned to Vienna, where he shared a small flat with a friend from Linz, August Kubizek. He would study under Roller, who worked creating sets for the theater, and also under a sculptor named Panholzer. He also took up playing the piano again, and set out to write an opera, and he composed plays and poems, along with numerous drawings and paintings, only a few of which survive today. He also spent his spare time studying hundreds of books in the Viennese libraries and taking in as many operas and concerts as he could. He toured the city,

especially studying its art and architecture.

He had returned hoping to eventually either study architecture or again try to enter the Vienna Academy of Arts. Through the spring and summer of 1908, he appears to have lived comfortably on what funds he had, and was able to spend the time studying under Panholzer and Roller and on his own around the city without worrying about finances. But towards the end of the year, financial reality would begin to set in. He was not able to make application to the architecture school because he had not attended the appropriate secondary school, which was prerequisite; his reapplication to the Academy in September was again unsuccessful, as he must have anticipated it would likely be, since they had already rejected him and had no reason to give him a second look. Records indicate that he was not allowed to show to the school the portfolio he had developed during that year in Vienna, studying under Roller and Panholzer. The entry in the Academy's logbook reads:

> The following gentlemen ... #24 Adolf Hitler ... April 20, 1889, German, Catholic ... Not admitted to test.

It should be noted that Hitler's artwork, which he continued to develop, has now in retrospect been judged to be among the very best of the twentieth century; and he was not the only future great artist to be rejected by the school. Hitler's critics always belittle him for being rejected from the Academy, always by misrepresenting the true circumstances of the time. The truth is that history now shows that the directors of the Academy were led by something other than a good eye for spotting real talent, inasmuch as the records show that they rejected many great artists from entering the Vienna Academy who went on to become well-recognized masters.

Towards the end of 1908 and into 1909, Hitler was apparently forced by his dwindling funds to take up day-laborer jobs, a fact that testifies to his self-reliance, personal industry, and strong pride in the nobility of work. This is far more than can be said of most all of Hitler's critics, most of whom were far too lazy and inept to ever engage in real labor or to ever understand the camaraderie amongst working men. Moreover, most of Hitler's critics have attained their wealth through usury and capitalizing on the misfortunes of men, and in many cases, creating those misfortunes in order to capitalize. Thus, Hitler came to appreciate and love the workingman, and forever considered himself one of the *Volk* or people.

Hitler also began to make paintings and portraits for money in 1909 almost full-time. Still, times were hard and he was forced to live in low-rent (or sometimes free) boarding houses for the poor. Hitler writes in *Mein Kampf* of these years:

> In 1909-10, my own situation had changed somewhat, as I no longer had to earn my daily bread as an unskilled worker. I worked independently as a modest draftsman and painter of aquarelles. Though this was better as far as my earnings were concerned – it was really barely enough for a living – it was good for the career I had chosen. Now I was no longer dead tired as formerly when coming home from my work in the evening, unable to open a book without falling asleep after a short time.

Hitler had partnered with a man he knew as Walter Fritz, who lived in the men's boarding house with him. Fritz would sell Hitler's paintings and postcards for 50% of the profit, and they did well at this for several months. However, Fritz, whose real name was Hanisch, had been cheating Hitler out of

some of the money due him, and eventually Fritz stole some paintings which he sold without paying Hitler any of what he was due. Hitler went to the police, made a statement, and Hanisch was arrested. There was a short trial and Hanisch received a week in jail. It is interesting to note that decades later, Hanisch wrote about his interactions with Hitler, and today he is an oft-quoted authority for information about Hitler at that time, even though Hanisch was a conman who had cheated Hitler out of money and who had been sent to jail because of Hitler's testimony. Yet, many historians value this dishonorable criminal's recollections of a man he knew briefly decades before, even above what Hitler himself said of the period in *Mein Kampf* and elsewhere.

After his experience with Hanisch and now lacking a distributor for his work, Hitler distributed some of the artwork himself, often to Jewish merchants, and spent less time painting in general and more time studying. He would stay in Vienna until May 1913. But it was during this time, from 1910-1913, and indeed as a culmination of his entire five-year stay in Vienna, that a great awakening took place as Hitler studied in this city and observed the changing political landscape of Vienna.

Vienna, at the time, was one of the fastest growing cities in Europe. With this growth, the city had been changed from one of the great cities of Europe to a place of turmoil, with class and political struggle and victimization of the common man. Hitler was all too aware of this given his own struggles. This city had grown largely by immigration (almost half of the population at the time Hitler lived there were not born in the city); and the one mongrel element that had invaded like none other was the Jew. Vienna, at that time, had the largest Jewish population of any German city. Less than 5,000 Jews in 1850 had grown

to well over 175,000 in 1910, nearly 10% of the population. The area where Hitler lived in his last three years in the city, Brigittenau, had an even higher Jewish population percentage, as much as 17%. At the University of Vienna, 28% of the students were Jews, with 29% of medical students being Jews.

But Hitler also observed how these Jews, still technically a minority, had come to dominate and control the city. They controlled the medical and legal professions, as well as the universities, and more than 75% of the banks were Jewish. These Jewish bankers held directorships at corporations to the point that they almost entirely controlled industry in Vienna, either directly or through loans or other banking interests.

Hitler had little if any knowledge of Jews before he came to Vienna. He writes in *Mein Kampf,*

> Today it is hard and almost impossible for me to say when the word 'Jew' first began to raise any particular thought in my mind. I do not remember even having heard the word at home during my father's lifetime. If this name were mentioned in a derogatory sense I think the old gentleman would just have considered those who used it in this way as being uneducated reactionaries...
>
> At the Realschule I knew one Jewish boy. We were all on our guard in our relations with him, but only because his reticence and certain actions of his warned us to be discreet. Beyond that my companions and myself formed no particular opinions in regard to him.
>
> It was not until I was fourteen or fifteen years old that I frequently ran up against the word 'Jew', partly in connection with political controversies. These references aroused a slight aversion in me, and I could not avoid an uncomfortable feeling that always came over me when I had to listen to religious disputes. But at

that time I had no other feelings about the Jewish question...

As I thought that they were persecuted on account of their Faith my aversion to hearing remarks against them grew almost into a feeling of abhorrence. I did not in the least suspect that there could be such a thing as a systematic anti-Semitism.

Then I came to Vienna.

Hitler did not know it at the time, but the one Jewish boy that he knew was Ludwig Wittgenstein, a now famous homosexual Jew, whom many Jews call "the greatest philosopher of the twentieth century." Wittgenstein was a Communist, and, in the 1930's, he made trips to the Soviet Union, desiring to move there with his homosexual lover, Francis Skinner. He ended up moving to Norway instead, and spent most of World War II in England. He published only one paper in his lifetime, but since his death he has become a poster-boy of Jewish, Communist philosophy and his numerous unfinished works have been published and made into an object of worship by other homosexual, Communist Jews like himself. Jews have found him particularly intriguing because he went to school with Hitler for three years, and so, even though most of his writings border on the moronic, they have championed them. Wittgenstein himself said, "My propositions serve as elucidations in the following way: anyone who understands me eventually recognizes them as non-sensical."

Hitler apparently did not know it at the time, but Wittgenstein's family was typical of the Jewish problem then facing Austria. His father controlled an enormous iron and steel empire, and the family was one of the wealthiest in Europe. This iron and steel empire had been created through a close alliance with the Rothschilds, an alliance which would be illegal

today. They had driven out of business most of the competition owned by real Austrians and at the time controlled more than half of the industry. This story had been repeated in industry after industry throughout Austria, Germany, and the rest of Europe, as the then powerful Jewish banking industry participated in price-fixing, monopolization of industries, currency exchange schemes, preferential loan issuance, hostile-takeovers, and so on. The Jewish bankers, the Rothschilds in particular, took care of their own, and they had acquired astounding wealth, not by hard work and shrewd business acumen, but by using business practices that are all illegal today (but still perpetrated) in the United States.

But Hitler was unaware of this sordid state of affairs that existed in Austria at that time. He would quickly learn, however. Hitler writes that, while in Vienna, he started to become aware of the power the Jews had gained in the city. He started reading some pamphlets and newspapers that talked about the Jews at his local newsstand. But Hitler was most impressed with Karl Lueger, who was the mayor of Vienna from 1897 until his death in 1910. Lueger was the head of the Christian Social Party, which had won control of the Vienna city council away from the German Liberals and the Social Democrats in 1895, and had made Lueger mayor. However, the Emperor, Franz Josef, did not recognize Lueger as mayor until 1897. Franz Josef had been a friend to the Jews and it was largely because of him that they had been able to gain a stronghold in Austria, and in Vienna in particular. He disliked the Christian Social Party because they opposed the Jews.

But the Christian Social Party and Karl Lueger had been trying to make people aware of what the antichrist Jews were doing in their country. They were trying to warn people about situations like the

illegal Rothschild-Wittgenstein monopoly. Lueger called the Jewish control of the banks and the press a "terrorism worse than can be imagined," and he spoke of "liberating the Christian people from the domination of Jewry" at a speech in 1899.[2]

In *Mein Kampf,* Hitler makes the following comments about Karl Lueger and the Christian Social Party:

> I was not in agreement with the sharp anti-Semitic tone, but from time to time I read arguments that gave me some food for thought. At all events, these occasions slowly made me acquainted with the man and the movement, which in those days guided Vienna's destinies: Dr. Karl Lueger and the Christian Social Party. The man and the movement seemed 'reactionary' in my eyes. My common sense of justice, however, forced me to change this judgment in proportion as I had occasion to become acquainted with the man and his work; and slowly my fair judgment turned to unconcealed admiration. Today, more than ever, I regard this man as the greatest German mayor of all times. ... How many of my basic principles were upset by this change in my attitude toward the Christian Social movement! My views with regard to anti-Semitism thus succumbed to the passage of time, and this was my greatest transformation of all (Chap. 2).
>
> The unprecedented rise of the Christian Social Party... was to assume the deepest significance ... (Chap. 3).
>
> In nearly all the matters in which the Pan-German movement was wanting, the attitude of the Christian Social Party was correct and well planned (Chap. 3).

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[2] Quoted in Kershaw, pg. 35.

> The anti-Semitism of the new movement [Christian Social movement] was based on religious ideas instead of racial knowledge (Chap. 3).
>
> If Dr. Karl Lueger had lived in Germany, he would have been ranked among the great minds of our people (Chap. 3).

Hitler speaks of the Pan-German movement, and says that where this movement was lacking, the Christian Social Party was correct and well planned. He is in reference here to the movement of Georg Ritter von Schönerer, who in many ways had a message similar to Lueger. Hitler writes in *Mein Kampf* that some of his earliest readings and study was from the literature of this Pan-German movement, but later admitted, "In all this Dr. Lueger was the reverse of Schönerer." In particular, one of the problems that Hitler had with Schönerer was his attacks on the Catholic Church. Schönerer started out as a Catholic, but had converted to Protestantism and had set off a firestorm of conversions throughout Germany. Hitler did not believe that this was the answer, and that Schönerer was just falling victim to the old Jewish trick of pitting Protestants against Catholics. Lueger did not make this the issue, but rather made the Jew the issue. Hitler did not disagree that Jews had corrupted the Catholic Church, but he understood also that the Protestant Churches had similarly been corrupted. Karl Lueger brought a more positive message, and sought to remove Jewish influence wherever he found it.

Hitler said in *Mein Kampf,*

> [Lueger's] policy toward the Catholic Church, fashioned with infinite shrewdness, in a short time won over the younger clergy to such an extent that the old Clerical Party was forced either to abandon the field,

> or, more wisely, to join the new party, in order slowly to recover position after position.

But at the same time, he said of Schönerer,

> The hard struggle which the Pan-Germans fought with the Catholic Church can be accounted for only by their insufficient understanding of the spiritual nature of the people ... The struggle against the Catholic Church made it impossible in numerous small and middle circles, and thus robbed it of countless of the best elements that the nation can call its own.

Hitler believed that it would take Catholics and Protestants, as well as non-professing Christians, to defeat the Jew in Austria and Germany. It is apparent from his writings and speeches that he firmly believed that the Jews had socially engineered most of the divisive disagreements as they followed the Talmudic philosophy of dividing their enemies against one another so that the Jew might conquer and subdue. So Hitler moved away from the Protestant-only, Pan-German movement and was transformed by Dr. Lueger's Christian Social Party, which focused squarely on the Jew as the enemy. And rightfully so. In 1891, the Social Democrats had won no seats in the election. Lueger's Christian Social Party soundly defeated them in the 1895 election. But now, as Jewish interests had sewn up the media and banking venues throughout Vienna, the tide was changing. In the 1907 election, the year that Hitler came to Vienna, they had won eighty-seven seats in the Reichsrat. The Social Democrats won over one-third of the votes in Vienna alone. Vienna, and indeed all of Austria, was changing, falling deeper and deeper into the pockets of international Jews, and it was therefore becoming subject to the manipulation

of world Zionism.

The leader of the Social Democrats was Viktor Adler, a Communist Jew from Prague. He was a dedicated Marxist, and his Social Democrats were the opposite of the Christian Social Party, in word and in deed. Hitler saw the distinction clearly: Jew versus Christian, Mongrel versus pure-blooded German. The Social Democrats by 1907 had more and more gained influence over the Emperor, Franz Josef, and at their insistence, Josef allowed universal male suffrage, which allowed the hundreds of thousands of foreign Jews who had poured into Vienna and the rest of Austria the right to vote. This is why, for the first time, the well-organized Social Democrats were winning seats. Their party program preached pure Jewish Marxism and they were demanding the separation of Church and State, which would be the last step to total Jewish domination of Austria. These Jewish Social Democrats did not care about Austria or the Austrian people; rather, they cared only about how Austria might be used in furthering their own Jewish, Communist, Zionist cause, and bring them closer to their stated goal of stealing Palestine from the Austrian-Habsburg-allied Turks who then controlled it.

Viktor Adler's son, Friedrich Adler, in 1916, assassinated Austrian Chancellor Graf Stürgkh, after Germany declared war on Russia. The Adlers and the Social Democrats had the real aim of destroying Austria and Germany and consistently sided against Austria. So when Germany and Austria became allied to defeat their Jewish brethren in Russia in 1916, Adler murdered the Austrian chancellor. He was freed from prison by his fellow Jews in the so-called Revolution of 1918 and eventually fled Austria to the US and later to Switzerland. He continued to be an international Jewish Communist and he opposed efforts to restore Austria after World War I and World

War II. But during Hitler's years in Vienna, this Austrian-hating Jew's father and his gang of Communist Jewish Social Democrats were trying to take advantage of Jewish control of the press and finance to deceive and extort Austrians into giving them power through the vote. The only thing standing in their way at that time was the Christian Social Party.

This was the political turmoil in Vienna that Hitler writes about at length in *Mein Kampf* and that helped him focus on the real conflict, Christianity versus Judaism. The Christian Social Party had the support of the Christian Socialist Union, as well as the United Christians in Vienna, which combined to form the Christian Social Party. Unfortunately, Lueger died in May of 1910. Hitler wrote in *Mein Kampf,*

> I took all the Social Democratic pamphlets I could lay hands on and sought the names of their authors: Jews. I noted the names of the leaders; by far the greatest part were likewise members of the 'chosen people,' whether they were representatives in the Reichsrat or trade-union secretaries, the heads of organizations or street agitators. It was always the same gruesome picture. The names of the Austerlitzes, Davids, Adlers, Ellenbogens, etc., will remain forever graven in my memory. One thing had grown clear to me: the party with whose petty representatives I had been carrying on the most violent struggle for months was, as to leadership, almost exclusively in the hands of a foreign people; for, to my deep and joyful satisfaction, I had at last come to the conclusion that the Jew was no German.
>
> Only now did I become thoroughly acquainted with the seducer of our people... The better acquainted I became with the Jew, the more forgiving I inevitably became toward the worker. In my eyes the gravest fault was no longer with him, but with all those who did not

> regard it as worth the trouble to have mercy on him, with iron righteousness giving the son of the people his just deserts, and standing the seducer and corrupter up against the wall.
>
> Inspired by the experience of daily life, I now began to track down the sources of the Marxist doctrine…
>
> If, with the help of his Marxist creed, the Jew is victorious over the other peoples of the world, his crown will be the funeral wreath of humanity and this planet will, as it did thousands of years ago, move through the ether void of men…
>
> Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord (Chap. 2).

Hitler came to understand that the wealthy Jewish merchants and bankers could pretend to be conservatives, while they created class strife through their exploitation of the German and Austrian people. They created a lower class of Austrian workers who would naturally revolt against what they thought was the conservative, Austrian establishment, and be driven to the ranks of the liberal Communists and thereby unknowingly support the Jews. At each end of the cycle there stood the Jew. The Jew instigated struggles and then offered himself as the solution to the problems he had created. Either way, the Jew won. This story was being repeated throughout the world, from Russia and the Balkan states to the United States. Jewish bankers had accumulated wealth, taken over the newspapers, dominated industries, exploited peoples and resources, and then offered Marxist Communism as the solution to the problems they had created. In Marxist, Atheist Communism, they sought to set the tone of the debate, by attacking the religious Jews who had

bought into the earlier Jewish propaganda and had begun identifying with their new nation as dedicated citizens. The Jewish Karl Marx set the tone of the rhetoric against Jews in an attempt to appeal to white Austrians and Germans and capitalize upon their natural indignation against the thievery of organized Jewry. The Marxists on the streets of Vienna could quote their Jewish figurehead to the common working man and deceive him into thinking that they too were against what the Jews had done. Karl Marx wrote a book entitled *A World Without Jews,* in which he states,

> What is the object of the Jew's worship in this world? Usury. What is his worldly god? Money...
>
> The Jew, who is, for example, merely tolerated in Vienna determines by his money power the fate of the entire German empire. The Jew, who is without rights in the smallest German state, decides the fate of Europe...
>
> This is no isolated fact. The Jew has emancipated himself in the Jewish fashion not only by acquiring money power but through money's having become (with him or without him) the world power and the Jewish spirit's having become the practical spirit of the Christian peoples. The Jews have emancipated themselves to the extent that Christians have become Jews...
>
> Money is the zealous one God of Israel, beside which no other God may stand. Money degrades all the gods of mankind and turns them into commodities. Money is the universal and self-constituted value set upon all things. It has therefore robbed the whole world, of both nature and man, of its original value. Money is the essence of man's life and work, which have become alienated from him. This alien monster rules him and he worships it...

> The God of the Jews has become secularized and is now a worldly God. The bill of exchange is the Jew's real God. His God is the illusory bill of exchange.

This was the message that the Jewish Marxists could bring to the Austrian working man, who knew that his situation existed because of the Jews. So the Marxist Communists did not dispute this idea, but embraced it. The Jews played both ends against the middle, and they did it very effectively.

Hitler's last few years in Vienna were filled with struggle and he grew to despise the city that he once loved; not because the living conditions had been hard or work had been scarce, but because he had been made aware that the operas, plays, art and architecture of the city that he had so loved were now a thin disguise for the epochal struggle between German Christians and Communist Jews taking place throughout Austria. This struggle would boil to a critical mass in just a few short years and create an international war that would serve the Jews in pitting white nations against each other and further enriching the tills of Jewish bankers and war-profiteers, while always pressing closer to the Zionist goal of creating a Jewish state in Palestine in order to further deceive the world.

By then, in May of 1913, Hitler was ready to get out of this loathsome city. Now twenty-four years old, he had received his half of the inheritance from his father, some 819 kronen. He would use this sum to get out of Austria altogether, and return to the nation where he felt his destiny lay: Germany.

The Great War

In May 1913, Hitler traveled to Munich. Here he continued work as a painter, and by all accounts, lived comfortably before the War started. He studied Munich, taking in the art and architecture of the city just as he had done in Vienna years before. He was much happier in Munich than he had been in Vienna; at heart he was a German Nationalist, and he felt that Austria as a nation had long since betrayed Germany. He could see that it was no longer a German nation, but had fallen into the clutches of the international Jews and their program of multiculturalism. Hitler spoke of these fifteen months before the War in Munich as "the happiest and by far the most contented of my life." Here, he rented a small apartment, made his paintings, and absorbed himself in books from Munich's great libraries, continuing to study Marxism and the Jewish problem facing Europe, as well as German-Austrian relations.

One great relief to Hitler was that he would not have to serve in the Austrian army, now that he was in Munich. Military service in Austria was mandatory for all young men. Hitler had been required to register in 1909, but he did not at that time given his poor health (from his lung condition) and meager living situation. Despite this, he did register in 1910, but apparently the Austrian authorities did not act upon his registration. After 1910, however, Hitler grew more and more to resent Austria and he did not want to fight for the Habsburg state, which he saw now as an alliance of Jews, Magyars, and Austrian traitors. Hitler later wrote in *Mein Kampf,*

> I did not want to fight for the Habsburg state, but was ready at any time to die for my people and for the Reich which embodied it.

In August of 1913, however, the Austrian military became interested in Hitler's move to Germany, because leaving the country to avoid military service was punishable by prison. The Munich police provided him with a summons to return to Linz immediately on January 18, 1914, and register for military service. Hitler visited the Austrian consulate in Munich, and they sent a telegram to Linz asking for him to be given a more reasonable timeframe to respond to the summons (he had been given only two days). The request was initially rejected, and Hitler sent a letter explaining why he had not registered in 1909, but that he had done so in 1910, and with this information, the Austrian authorities agreed to a postponement until February 5, with Hitler required to report to Salzburg instead of Linz. On February 5, 1914, Hitler traveled to Salzburg to enlist in the Austrian army. However, upon arrival, he was found to be unfit for military service due to his health. Hitler returned to Munich, without fine or other punishment, and contrary to later Jewish propaganda, he was no draft-dodger. He twice reported for military service, and even in 1914, when he clearly did not want to fight for the Habsburg Empire, he returned on his own, in the middle of winter, to Salzburg, to enlist in the Austrian army and fulfill his duty. Nevertheless, his lung condition prohibited him from being found fit for service.

Back in Munich, his life and indeed of all Germany would soon be forever changed. Of this time, Hitler wrote in *Mein Kampf*,

> The time which now followed lay on the chests of men like a heavy nightmare, sultry as feverish tropic heat, so that due to constant anxiety the sense of approaching catastrophe turned at last to longing: let

> Heaven at last give free rein to the fate which could no longer be thwarted. And then the first mighty lightning flash struck the earth; the storm was unleashed and with the thunder of Heaven there mingled the roar of the World War batteries.

Europe had been in unrest for several years now, and war must have seemed inevitable. This unrest was accompanied by constantly shifting loyalties and alliances, and was caused by the insurgence of Jewish Marxism and unchecked immigration, along with continued exploitation of the working-class throughout Europe, and indeed the whole world, by the interests of international Jewry and their stranglehold on the banking and finance infrastructures of the world.

The causes of the war were deep-rooted, but at every turn lay the Jew. Between 1864 and 1871, Otto von Bismarck had reunited Prussia and other states into the new nation of Germany. At about the same time, Italy became a united nation. In both cases, Nationalism had been the driving force for the unification, and in the new nations of Germany and Italy, Nationalism flourished. This Nationalism was a spirit of unity among these peoples who had been separated by geopolitical boundaries, but who shared a common race, language, and culture. Germany secured an alliance of nonaggression with Tsarist Russia, and in 1882, the Triple Alliance was formed between Germany, Italy, and Austria-Hungary.

Nationalism was not good for Jewish interests. The sense of nationalism in Germany united Germans and they were resistant to Jewish immigration and Jewish participation in business and finance. A similar set of circumstances existed in Italy. Jews who were already in these countries were able to amass more and more wealth and power, but the old system

coupled with a new sense of nationalism threatened to prevent continued growth of Jewish power, Jewish exploitation of the public, and perhaps even drive out already established Jews.

In Austria, Germany, Italy, and Tsarist Russia, the Jew was becoming increasingly unwelcome in the 1880's. But in each of these areas, the Jews sought to use financial and political influence, while it lasted, to the maximum benefit, by inciting revolution with their Marxist, Atheistic Communism. The Jews had their greatest success in this regard in Austria-Hungary, which had long suffered internal instability due to the broad ethnic makeup of the empire, which was only 24% German. Nationalism, because of this, had not become as strong as it had in Italy and Germany, and, as we have already documented, hundreds of thousands of Jews flooded into the country and Vienna became a hotbed of Jewish control.

In Germany, Kaiser Wilhelm II inherited the throne in 1888. He forced the resignation of von Bismarck. In time, through Jewish influence, France secured an alliance with Russia and the Russia-Germany alliance ended. In 1904, the Jewish controlled British government entered into an agreement with France called the Entente Cordiale. By 1907, the Russians entered this alliance with France and England to form the Triple Entente. Various Balkan nations at this time were undergoing a resurgence of Nationalism and they sought support from either Russia or Germany, and alliances were formed. These great nationalist awakenings brought about racial and cultural consciousness and the indigenous white Christians felt victimized by those who had immigrated and were of a foreign race, religion, and culture, such as Gypsies, Muslims, and Jews.

Russia was still ruled by the House of Romanov,

which had been a roadblock to Jewish control in Russia. Nicholas II had become Tsar in 1894 and remained Russia's ruler until he and his entire family were forced out by the Communist Jews and murdered. (Prior to this, Alexander II had been murdered in a Jewish Nihilist plot to start a revolution.) Kaiser Wilhelm was the cousin of Nicholas II's wife. This close association had maintained for a long time the Russian-German alliance, which the Jews wanted badly to end because it was always their desire to pit Germany against Russia. This was accomplished after the Russian war with Japan in 1904-1905, which nearly devastated Russia, and it was only after this war that Russia made alliances with England and France in order to gain support from those countries and avoid further instability. This support would come in the way of loans and trade, which then meant that Nicholas was unwittingly doing business with the Zionist Jew bankers in England and France. Japan had attacked Russia at Port Arthur in China. Their attack, and indeed the entire war against Russia, was financed by Jews, particularly New York Jewish banker Jacob Schiff. The English, with the backing of Jews, had provided Japan with the naval technology that they used. Indeed, the Japanese had signed a defensive agreement with the English in 1902, and had secured loans arranged by the Rothschilds, who were insistent that England loan Japan the money, rather than another nation, like Germany.[3] The Rothschilds encouraged Japan's attack on Russia even though the French branch of the Rothschilds was invested heavily in Russian bonds. They sacrificed heavy losses in this bond market in order to support Japan's war against Russia.

In supporting Japan's war against Russia, the Jews

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3 Ferguson, pg. 395.

crippled Russia, and then immediately offered, through the English and French governments, an Entente with Russia. It was essentially blackmail. If the Russians agreed to the accord, then they would not have to worry about continued Jewish loans to Japan to wage war against Russia. If the Russians did not agree, then the war would continue, and the English suggested to them that an Entente might be formed with Germany, with a resultant German-English war against Russia. The Jews, the Rothschilds in particular, did not really care which way it happened. Either way, a Russia-Germany war was inevitable, resulting in the deaths of millions of white Russians and Germans, and either way, both countries would become adequately destabilized to end the reign of the Tsars in Russia and Wilhelm in Germany, who stood in their way of Jewish control, by way of their political arm of Communism or Atheistic Marxism in both countries.

Russia was coming under attack internally by the Jews at this time as well. In 1905, the Jews Vladimir Lenin and Leon Trotsky attempted a revolution against Nicholas II. This attempt was put down, but it did result in concessions from the government to the Communists. The Jews knew then that Russia would do as they wished. Once Nicholas made concessions to the Communist Jews within, and after the devastation brought about by the Japanese without, an Entente with England and France and the Jewish banking interests in those countries quickly followed.

With the Jewish-controlled Triple Entente of England, France, and Russia signed, Germany was now geographically surrounded.

Other minor conflicts between Germany or Austria and these various nations were magnified greatly in the Jewish-controlled press, such as in Morocco in 1907. With the Entente firmly in place, the Jewish press now began to sell the European public

on the necessity of war. War prior to this was to be avoided, but now the alliances were as the Jews wanted them. The last important alliance was that between the Ottoman Empire and Austria-Hungary, and by extension, with Germany. The Ottoman Empire at that time controlled Palestine, and Zionists in England, again led by the Rothschilds and close associates, wanted any war against Austria-Hungary, Germany, and Russia, to also be waged against the Ottoman Empire. By 1914, the stage would be set.

The Jewish press' coverage of minor conflicts, as in Morocco, fueled an arms race among the various nations involved. England and France had been strongly militarizing with the help of loans from Jewish banks, and Russia too had recovered and quickly repaired and improved their military once Jewish money started coming its way. Germany had no choice but to respond by increasing its own military stocks, as the Jewish Triple Entente which encircled them began to look more and more ominous. The Jews, through careful use of loans and financial aid, had created a powder keg ready to explode.

Serbia had become a growing threat to Austria after the Balkan wars of 1912-1913. Russia had secured an agreement in 1909 to support Serbian independence if the Serbs allowed Russia to annex part of Bosnia. This was the key agreement that would serve as fire to this Jewish powder keg. But first, there needed to be a spark.

That spark happened, or rather was orchestrated, on June 28, 1914, when Serbian Gavrilo Princip, at the orders of Dragutin Dimitrijevic, assassinated Franz Ferdinand, the nephew and heir of Austrian Emperor Franz Josef. Dimitrijevic was a leader of the Black Hand Party in Serbia. The Blank Hand was a splinter group in Serbia and was not supported by the Serbian government, who did not want war with Austria. In

fact, the Serbians had tried to stop the assassination. But the Black Hand succeeded. William Dudley Pelley, an American foreign correspondent during World War I for publications like *The Saturday Evening Post* and *Colliers*, claimed to have uncovered evidence that the Black Hand was financed by English Jew Herbert Samuel, then owner of Shell Oil.

Because of the Jewish manipulated alliances that then existed, what followed was unavoidable. Austria sent an ultimatum to Serbia. Serbia did not meet the ultimatum. On July 28, after a month of negotiations, Austria declared war against Serbia. Two days later, Russia mobilized forces to come to Serbia's aid per their agreement in 1909. Germany demanded that Russia back down, but they did not. On August 1, Germany declared war on Russia, and two days later, on Russia's ally, France. England then declared war on Germany on behalf of its ally, Russia; and Japan, who just a few short years ago had been at war with Russia, was now, through the alliance of Jewish finance, an ally to Russia and England. Japan declared war on Germany on August 23.

By November, the Ottoman Empire declared its allegiance in the war to Austria-Hungary and Germany. This was a key piece to the Jewish plan, because of the Ottoman's control over Palestine. In fact, England preemptively attacked the Ottoman Empire. They wanted to ensure that the Ottomans were pulled into the conflict.

So this was the setting in 1914. When war was declared on August 1, 1914, Hitler was in Munich. He later recalled in *Mein Kampf* his feelings after Ferdinand had been assassinated:

> When the news of the murder of Archduke Francis Ferdinand arrived in Munich (I happened to be sitting at home and heard of it only - vaguely), I was at first

seized with worry that the bullets may have been shot from the pistols of German students, who, out of indignation at the heir apparent's continuous work of Slavization, wanted to free the German people from this internal enemy. What the consequence of this would have been was easy to imagine: a new wave of persecutions which would now have been 'justified' and 'explained' in the eyes of the whole world. But when, soon afterward, I heard the names of the supposed assassins, and moreover read that they had been identified as Serbs, a light shudder began to run through me at this vengeance of inscrutable Destiny.

> The greatest friend of the Slavs had fallen beneath the bullets of Slavic fanatics.

Ferdinand had not just been a friend of the Slavs, but also a friend of Jews, and as it turned out, Jewish-financed terrorists had killed him. Hitler also understood at that time, as events of the following weeks unfolded, how the Jews had pitted Germany against Russia. He wrote,

> For decades the Social Democrats had carried on the most scoundrelly war agitation against Russia, and the Center for religious reasons had been most active in making the Austrian state the hinge and pivot of Germany policy. Now we had to suffer the consequences of this lunacy. What came had to come, and could no longer under any circumstances be avoided.

Of course, these Social Democrats were Jews, and when Jews were not allowed to prosper in Tsarist Russia, they encouraged hatred of the Russians among the Germans and Austrians. Now Germans and Austrians were drawn into a conflict against their white Russian brothers, and the end result would be

the murder of the House of Romanov and the assumption of power by the Communist Jews after Lenin's revolution in 1917. But Hitler, like other Germans at the time, saw only a struggle to preserve himself and his country. He wrote,

> My own position on the conflict was likewise very simple and clear; for me it was not that Austria was fighting for some Serbian satisfaction, but that Germany was fighting for her existence, the German nation for life or death, freedom and future.

Two days after Germany declared war on Russia, on August 3, 1914, Hitler sent a petition to Bavarian King Ludwig III, asking to serve in the Bavarian Army as an Austrian. His request was granted, and on August 5, 1914, Hitler volunteered for service in the First Bavarian Infantry Regiment. On August 16, he reported for duty. Training and equipping lasted only four days, and on August 20, his unit was sent to the Belgium front. He was a member of the List Regiment. The Regiment first saw battle on October 29. In just four days of fighting, this force of 3,600 men was reduced to 611. By November 3, Hitler had been promoted to Corporal. He was made an Orderly, whose job it was to carry orders and information back and forth from the regiment to the company leaders at the front. This job required the bravest of the soldiers, for it was these dispatch runners who would actually have to come out of the trenches and be exposed to enemy fire and awaiting snipers. Usually, two runners were sent with each message, in case one was killed. Hitler wrote of these early days in the war,

> For me, as for every German, there now began the greatest and most unforgettable time of my earthly existence. Compared to the events of this gigantic

struggle, everything past receded to shallow nothingness. Precisely in these days, with the tenth anniversary of the mighty event approaching, I think back with proud sadness on those first weeks of our people's heroic struggle, in which Fate graciously allowed me to take part.

On December 2, Hitler was awarded the Iron Cross, Second Degree for his heroism in defending the life of the regimental commander, Oberstleutnant Philipp Engelhardt. Engelhardt had subsequently been killed in a shell attack at regimental headquarters in a blast that killed most of the men at the command post. Hitler had himself been at the command post and had stepped outside just before the attack. This was but the first of Hitler's awards for bravery and came after his second nomination.

The young, twenty-five year old Hitler was respected and admired by his fellow soldiers and his commanders. Adi, as they called him then, would spend his spare time painting or writing, and had adopted a stray dog named Foxl. He did not drink or smoke, and when other soldiers wanted to visit a French brothel, he refrained and chided the men, "Have you no German sense of honor left at all?"[4] Hitler was by this time a strong Nationalist and believed deeply in the necessity of German victory. He wrote in a letter from the front to his landlord Ernst Hepp on February 5, 1915,

> I think so often of Munich, and each of us has only one wish, that it may soon come to the final reckoning with the gang, to the showdown, cost what it will, and that those of us who have the fortune to see their homeland again will find it purer and cleansed of alien

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4 Quoted in Kershaw, pg. 92.

> influence, that through the sacrifices and suffering that so many hundred thousands of us make daily, that through the stream of blood that flows here day for day against an international world of enemies, not only will Germany's external enemies be smashed, but that our inner internationalism will also be broken. That would be worth more to me than all territorial gains. As far as Austria is concerned, things will happen as I always said.[5]

In this same, lengthy letter to Hepp, Hitler describes several battles he had been in and the dangers of his work as a runner. A bullet had grazed his arm in one battle, and he had engaged the English in close combat several times in trench-to-trench warfare. Many of his unit had been killed; in fact, nearly all of the soldiers in his unit were dead at the time of the writing of this letter in February 1915. After four attempts to take a British stronghold, Hitler wrote, "Of my whole section, only I and one other remained, and soon there was only me." After the fifth attack, the building was finally taken. It had been in this first series of battles that his regiment was reduced from 3,600 to 611 men. He was put up for the Iron Cross after these battles, but the matter was not seen through. After bravely defending his commanding officer's life later, he was again nominated, and received, his first Iron Cross. In another letter, he wrote,

> ...I was actually awarded the Iron Cross. It was the happiest day of my life. Of course my mates deserved it too, but they are nearly all dead. I beg of you, dear Herr Popp, to keep a copy of the newspaper with the announcement of my decoration. I'd like to have it for a

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[5] Quoted in Maser, *Hitler: Myth, Legend, and Reality.*

souvenir, if so be the Lord spares my life.[6]

Hitler would go on to fight for four years, in over forty engagements. On October 7, 1916, Hitler was wounded in the leg by a shell fragment during the Battle of Somme. He was hospitalized for a brief recuperation, and took leave in Berlin, before being assigned to light duty in Munich. While in Munich, Hitler was appalled at the amount of anti-war propaganda being put out by the Jewish Socialists. Eventually, Hitler requested in March, 1917, to be sent back to the front rather than stay in Munich.

On July 31, 1918, he was awarded the Iron Cross, First Class. The Commendation, written by Lieutenant Colonel Freiherr von Godin, at that time, reads:

> As a runner his coolness and dash in both trench and open warfare have been exemplary, and invariably he has shown himself ready to volunteer for tasks in the most difficult situations and at great danger to himself. Whenever communications have been totally disrupted at a critical moment in a battle, it has been thanks to Hitler's unflagging and devoted efforts that important messages continued to get through despite every difficulty. Hitler received the Iron Cross, 2nd Class for gallant conduct during the fighting at Wytschaete on 1 Dec. 1914. I consider that he fully deserves to be awarded the Iron Cross 1st Class.[7]

It is unclear for which of many heroic acts this Iron Cross, First Class, was awarded. It is known, for example, that shortly before, he had taken a message from the front back to the command to tell them that

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6 Maser, *Hitler: Myth, Legend, and Reality.*

7 Ibid.

they were shelling their own troops. This reportedly was done at the greatest of risk to Hitler personally, but saved many hundreds of lives of German soldiers. He also, just two weeks before receiving the medal, saved the life of a company commander by dragging him from the front line, after the commander was wounded by an American shell, back to safety, again at grave risk to himself. There was also an occasion when, starting out to deliver a message with two other runners, one was wounded and went back, and French soldiers killed the second in an ambush. Hitler single-handedly went on to capture these fifteen soldiers. He likely received the award for all of these actions, as the Iron Cross, First Class was not given for a single act of heroism, but at least three to five. Lieutenant Hugo Gutmann, a Jewish Officer, had nominated him for the Iron Cross, First Class. On August 25, 1918, he was also awarded the Service Decoration, Third Class.

Lieutenant Colonel Anton Freiherr von Tubeuf, a Knight of the Order of Maximilian Joseph, commented that Hitler was,

> invariably obliging and helpful ... There was no circumstance or situation that would have prevented him from volunteering for the most difficult, arduous and dangerous tasks and he was always ready to sacrifice life and tranquility for his fatherland and for others. Of all my men, he was closest to me in the human sense, and I never failed to appreciate the views he expressed in our private conversations, views which testified to his profound love of country and to his altogether upright and honorable nature.[8]

By the fall of October, Hitler was still with the List

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[8] Ibid.

Regiment. It is said that he turned down a promotion higher than Corporal because it would have meant transfer out of the List Regiment. But after four years and countless acts of heroism, Hitler was still at the front line with his original Bavarian regiment, serving proudly as an Austrian at the pleasure of King Ludwig. On the night of October 13, 1918, his unit was attacked by the British using mustard gas, near Ypres. He and his fellow soldiers were forced to retreat, being unprotected from the gas. The gas had blinded him. One of the men could still see and led Hitler and the other soldiers back. Hitler was transported on October 21 to a military hospital in Pasewalk, in Pomerania. He would not be able to return to the front for the rest of the war.

In the beginning of the war, things had gone well for Germany and Austria-Hungary. The Ottoman Empire was keeping the British busy in the South and Bulgaria had entered the war on the side of Germany and Austria. With the Bulgarians, the Austrians were able to defeat Serbia. Italy abandoned its alliance and declared war on Germany and Austria, thereby joining the Jewish Allies. Romania, Brazil, and China would also eventually declare war on Germany. However, this war was fought in a way no other war had been fought and with new weapons; the consequences for all sides in terms of loss of life would be staggering.

Still, by late 1916 and early 1917, things looked promising for Germany and Austria. By mid-1917, Russia was becoming a non-factor in the war as the Germans were beating them soundly. This created great instability among the Russian government, and the Communists, led by Jews Vladimir Lenin and Leon Trotsky, seized the opportunity to drive Nicholas II from power. The result was the Revolution in November 1917. The Communists seized power and set up a provisional government,

but there was too much chaos and they had suffered too many defeats to continue war with Germany. By March, 1918, Russia would be completely out of the war, having been defeated by Germany and giving up numerous territories including Finland, the Baltic provinces, Poland, and the Ukraine. Though a defeat for Russia, it was still a victory for the Communist Jews, who destroyed the House of Romanov and set-up their own, Jewish government. Nicholas II and all of his family, along with his family servants, were eventually executed by firing squad on the night of July 16, 1918, by a group of Bolsheviks led by Yakov Yurovsky, on orders from his Jewish superiors. The Jews had succeeded in destroying the white Christian rulers of Russia and in the years to come would murder millions more.

Nevertheless, the victories on the Eastern Front meant that the Germans could move forces to the Western Front, which would give them an advantage in the stalemate with the English and French in the trenches. To ensure victory, the Jews needed help from the Americans.

In America, there had been no public support for the United States entering the war, and many of those who did favor entering the war wanted to do so on the side of the Germans. A large percentage of the American population had immigrated from Germany and were sympathetic to its cause. Another large percentage of immigrants were from Ireland, who came to this country after the famine, or English-Jewish genocide in Ireland, and they too favored entering the war against England. Even many American Jews, not fully understanding the full plan of Zionist World Jewry, wanted to enter the war on the side of Germany because they wanted to see the defeat of Russia.

Woodrow Wilson had become president in 1913, and during his first term he maintained a strict

isolationist doctrine. On August 19, 1914, Wilson declared America's neutrality in the war:

> The people of the United States are drawn from many nations, and chiefly from the nations now at war. It is natural and inevitable that there should be the utmost variety of sympathy and desire among them with regard to the issues and circumstances of the conflict. Some will wish one nation, others another, to succeed in the momentous struggle. It will be easy to excite passion and difficult to allay it. Those responsible for exciting it will assume a heavy responsibility, responsibility for no less a thing than that the people of the United States, whose love of their country and whose loyalty to its government should unite them as Americans all, bound in honor and affection to think first of her and her interests, may be divided in camps of hostile opinion, hot against each other, involved in the war itself in impulse and opinion if not in action.
>
> Such divisions amongst us would be fatal to our peace of mind and might seriously stand in the way of the proper performance of our duty as the one great nation at peace, the one people holding itself ready to play a part of impartial mediation and speak the counsels of peace and accommodation, not as a partisan, but as a friend.
>
> I venture, therefore, my fellow countrymen, to speak a solemn word of warning to you against that deepest, most subtle, most essential breach of neutrality which may spring out of partisanship, out of passionately taking sides. The United States must be neutral in fact, as well as in name, during these days that are to try men's souls. We must be impartial in thought, as well as action, must put a curb upon our sentiments, as well as upon every transaction that might be construed as a preference of one party to the struggle before another.

This was the public face of Woodrow Wilson, and it would be important for his reelection efforts in 1916, when he narrowly won based upon his campaign promise of keeping America out of the war. However, Wilson, in private, was doing a great deal as the pawn of the Jews. It is well documented how heavily the Jewish banker Bernard Baruch influenced Wilson, as well as subsequent presidents Harding, Coolidge, Hoover, Roosevelt, and Truman. Baruch had been one of the largest contributors to Wilson's campaigns. Wilson appointed him to the Advisory Commission to the Council of National Defense, and Baruch became one of Wilson's closest advisors after the 1916 election. Baruch was head of the War Industries Board, which was responsible for, among other things, raising money for the American war effort once they entered the war.

Woodrow Wilson, with his ring of Jewish advisors, spent his first administration helping the Jews secretly support the war and consolidate their banking power in this country. In December of 1913, Wilson signed the Owens-Glass Act into law, which, among other things, created the Federal Reserve Board.

In 1902, the Jew banker Paul Warburg, an associate of the Rothschilds, came to America and joined the Jewish banking firm Kuhn, Loeb, and Company as a partner. His son married the daughter of Solomon Loeb, one of the Jewish founders of the banking interest. In 1910, Warburg drafted the plans for the Federal Reserve Board. This Board would effectively give the power to create money to a small number of Jewish banks, taking it away from Congress. It also would have the power to set interest rates and, through many other banking regulations, control virtually every bank in America. While ostensibly controlled by Congress, the Federal

Reserve has always operated independently under control from the Jewish bankers who make up the Board. Wilson appointed the Jew Paul Warburg to the board, and today the Jew Allan Greenspan continues this Jewish control over the Board.

With Jewish control over the banks established, the Jews were one step closer to be in a position to offer their Jewish brethren in England help against Germany and dictate both domestic and foreign policy. Jews in America by this time also had enormous control over the press. Jews like Joseph Pulitzer, a Hungarian Jew, owned important U.S. newspapers and news syndicates. The Jew Adolph Ochs controlled one of the most important papers in the county, *The New York Times*. Together, the dozens of Jewish owned papers throughout the country, both directly and through syndication, worked to shape public opinion into support of the war.

Behind the scenes, America began actively supporting the war even as Wilson told the American public that America would remain absolutely neutral. In 1922, the US Government commissioned the Nye Committee to investigate reasons why the US entered the war. They found that between 1915 and April 1917, prior to US entry into the war, the United States had loaned England and the allies $2.3 billion in support of the war effort. The Committee concluded that the US had entered the war against Germany because it was in its best commercial interest for England and the allies not to lose the war. In other words, the Jewish controlled American banks had been extending enormous sums of money to England, France, Japan, and Allied nations all along. America had not remained neutral during Wilson's first administration, but had been doing all it could to support the war against Germany, while American newspapers attempted to sway American opinion against Germany.

Before this blitzkrieg of anti-German propaganda, Germans and German culture had been part of the make-up of the American landscape. Cities across America had their own German-towns, most of the local butcheries were owned by people of German descent, and all America delighted in eating their German Toast. But by the end of the flood of Jewish propaganda against Germany, German Toast had become French Toast and German merchants suffered through boycott of their stores and even violence and destruction of their property. In modern terms, this means that the Jews purposely orchestrated the violation of German-American civil rights on a national scale, so much so that Germans became afraid to show or celebrate their ethnicity.

Still, by the election of 1916, Americans did not support the war, and Wilson was reelected on the campaign point that he was the one who had kept America out of the war so far (at least publicly). Yet, with German forces being moved from the Eastern Front to the Western Front, and American involvement more and more becoming a necessity to English-French victory, the Jews were ready for their greatest coup of all during the war.

The Jews had succeeded in pitting England, France, and Russia against the Ottoman Empire in order to weaken the Empire that then possessed Palestine. However, they desired assurance from England that Palestine would be given to the Jews after the war. Also, England needed America to enter the war. So, as soon as Woodrow Wilson was reelected president in 1916 (with the campaign promise of not entering the war), the Jewish propaganda machine in the US began to fabricate reasons why the US should not only enter the war, but enter the war against Germany. Then, on April 6, 1917, America declared war on Germany in spite of the majority of Americans not wanting war with

Germany. Nicholas II had just been deposed in March, and with Russian forces destabilized, American entry into the war was the key for an Allied victory. Wilson had been convinced to enter the war by Bernard Baruch and his Jew advisors at the Federal Reserve, who told Wilson how important a British victory was to the financial stability of the US, which by this point had loaned more than $2.3 billion to the Allies. This knowledge, coupled with the war agitation against Germany that the Jewish American papers were putting out, made Wilson's decision to go against his most important campaign promise in the election just months earlier more palatable to him.

At the same time, in England, the Jewish bankers made it clear to the Prime Minister that America's entry into the war was due to Jewish influence and demanded Palestine in return from England. This was the Zionist goal, but it required the British to do something unprecedented in the political history of the world. It required England to conquer by military means a territory, legally held by another country, and then give that territory to a group of people who had no rights or claims to it. The Jews, specifically Walter Rothschild,[9] had told the British government months earlier that the Germans were considering offering the Jews a territory, and that if the Germans did it first, then Zionist allegiance would shift, and the US would possibly enter the war on the side of the Germans. But the British gave the Jews their assurance. The Germans were indeed considering granting the Jews a territory, because they planned this as a solution to their Jewish problem. They wished, after the war, to drive the Jews out of Germany and resettle them. However, this was not really what the Jews wanted. They did not want to be driven out and resettled - they wanted to stay,

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9 Ferguson, pg. 451.

maintain their power in the nations they were already in, and then also be given a territory. This became a key piece of the deal with the British, as we shall see.

In 1917, Edmond Rothschild said that he anticipated,

> that a time might come when the fate of Palestine could be in the balance, and I desired that the world should have to reckon with the Jews there at such a time. We did a good deal in the last ten to fifteen years; we meant to do still more in the years to come ... now we have to use the opportunity which will probably never return again.[10]

Charles Rothschild had, in 1916, first proposed the deal to the British, which led to Foreign Secretary Edward Grey's proposal in March 1916 that they establish a Jewish Commonwealth in Palestine. Grey had been a former member of the House of Commons, elected in 1885 as a Liberal, at the time of the split in that party and the pushing out of Gladstone, who had previously opposed the Jew English Prime Minister Benjamin Disraeli because of his foreign policy regarding the Ottoman Empire. Grey had since been a tool of the Jews, particularly the Rothschilds. He had served as Parliamentary Undersecretary for the Foreign Office under Lord Rosebery, the Liberal Prime Minister who had married Hannah de Rothschild, daughter of the Jew banker Baron Meyer de Rothschild, and at one time the richest woman in England. Herein lay Secretary Grey's allegiance. It had been Grey who, in 1907, secured the British Entente with Russia. It was Grey who, on August 4, 1914, persuaded the English to declare war, in spite of widespread opposition to the

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[10] Quoted in Ferguson, pg. 449.

war in England. It was Grey who, in 1915, persuaded Italy to enter the war on the side of the British, breaking their allegiance to Germany. And now it was Grey who first promised in March, 1916, to the Rothschilds and the other Zionist Jewish interests in England, a Jewish Commonwealth in Palestine.

According to Rothschild biographer Niall Ferguson, after this deal with Grey, the Jews, between November 15 and January 26, ironed out the details of what they wanted in Palestine with the British. By this time, Chaim Weizmann was living in England. This Russian Jew would go on to be the first President of Israel in 1948. Through the Rothschilds, Weizmann had been introduced to several key influential British figures and given their allegiance, including Lady Crewe, Lord Robert Cecil, and General Allenby, who later would secure Jerusalem for the Jews through military action. Weizmann was one of the key Jews who worked on the details of the agreement with England between November and January, at the same time that Wilson was reelected President in the United States. With the details set, Jews in America delivered their end of the conspiracy, entering the US into war against Germany contrary to what the American public had demanded.

Another important Jew was Herbert Samuel, who at the time was a member of Parliament representing the Liberal Party. Recall that Herbert Samuel was then owner of Shell Oil, a descendent of the Jew Marcus Samuel who had founded Shell in 1833, and it was Herbert Samuel whom American journalist William Dudley Pelley reported had financed the Serbian Black Hand faction that had carried out the assassination of the Archduke and started World War I. In January 1915, as a member of Prime Minister Herbert Henry Asquith's Cabinet, Samuel wrote a Cabinet Memorandum entitled "The Future of Palestine." In this memorandum, he first proposed

the idea that England should create a British Protectorate over Palestine and give this land to the Jews.

After the war, when the plan of the Jews succeeded, Herbert Samuel became the High Commissioner or Governor of the British Mandate of Palestine. He served in this capacity until 1925, and ironically, as the ruler of Palestine, it fell to him to appoint the Islamic Grand Mufti of Jerusalem. He appointed Hakk Amin Al Husseini, who later became the key figure in ending British administration in Palestine - a series of events that gave Israel to the Jews without any British influence at all. During this time, more than 100,000 Jews immigrated into Palestine.

When Herbert Samuel returned to England in 1925, he later became the leader of the Liberal Party and as such, controlled the political destiny of England for several years, creating the entrenched Jewish power in England that later made World War II a possibility.

But in 1915, as a Cabinet Member of the Prime Minister, Samuel proposed that England take over Palestine for the Jews. This became policy in March 1916, when Secretary Grey issued in public this proposal, and this circle of Jews, including Chaim Weizmann, worked out the details over the winter months of 1916-1917 while Wilson was reelected President in the United States.

On May 7, 1915, German U-boats sunk the British ocean liner *Lusitania*. In the early months of the war, the Germans sunk only ships that were armed. A U-boat would surface, stop the ship, and search it. If it were unarmed, it would be allowed to go. All armed ships were attacked. Winston Churchill, then Lord of the British Admiralty, however, had ordered that all British vessels should be armed. The *Lusitania* was armed and was registered in the British fleet as an

"armed auxiliary cruiser," when it entered service in 1914. Churchill had called the *Lusitania* "45,000 tons of live bait." In February of 1915, Churchill began ordering merchant ships not to stop when U-boats surfaced, and these merchant ships were now armed. He also ordered that certain naval ships masquerade as merchant ships in order to lure U-boats to the surface. When the U-boat surfaced, they would attack the U-boat. These policies led to the U-boats, of necessity, engaging all British vessels, and thus the armed *Lusitania* was sunk. In fact, the *Lusitania,* which did carry civilian passengers, was being used on the trip to ferry 76 mm shells and millions of rounds of rifle ammunition, disguised as boxes of cheese. Nevertheless, the British Jewish press ruthlessly attacked the Germans in their papers for this and vehemently lied. After the furor, the Germans abandoned this practice of unrestricted submarine warfare in order to try and win back public favor. However, according to the rules of war that then existed, the Germans were in their right to sink the ship.

We see here how important the role of the media is in defining public policy and public perception. The Jewish press in America sought to make the Germans look like the bad guys for sinking the *Lusitania,* a passenger ship that carried some American passengers. The Jewish American papers made it look like the Germans had, in effect, assaulted Americans when they sunk the ship that carried 128 American passengers. However, the newspapers could have just as easily, and should have if they reported the facts honestly, made the British out to be the bad guys. Imagine the headlines: "British use Americans citizens as bait" or "British use American citizens as cover for the illegal shipment of war material." This, in fact, was the case. According to Colin Simpson, who wrote *The Lusitania,* these war materials

comprised "a contraband and explosive cargo which was forbidden by American law ... should never have been placed on a passenger liner."

Furthermore, imagine the furor among an indignant American public that a good journalist could have created by reporting how Winston Churchill was using passenger and civilian merchant ships as bait for German U-boats, in direct contradiction to the rules of war that then existed. This was the interpretation that the facts surrounding the *Lusitania* demanded from an honest journalist, and this circumstance alone proves that the Jewish American newspaper syndicates, following the lead of the British tabloids who had blatantly lied about the incident, sought to propagandize and sway the American public in the most repugnant and morally reprehensible way imaginable. The Jews printed Army recruiting posters that featured a large, bloodthirsty gorilla wearing a German hat, carrying away young a blond girl with her shirt ripped off and her breasts exposed. The Jews were trying to turn the tables on the Germans with their evil and pornographic propaganda. Germans were fighting to preserve the virtue and purity of their German women, yet this Army recruiting poster made the Germans, not the Jews, appear to be the violators of German women.

Nevertheless, while the Germans stopped unrestricted submarine warfare in the Sussex Pledge, the British did not stop their practice of using civilian ships to ferry cargo and weapons purchased from American war profiteers. So, of necessity, in early 1917, the Germans resumed their practice of unrestricted submarine warfare, and the Jewish papers in England and, more important, in America, seized upon this as a propaganda coup to try and convince the American public that the US needed to enter the war against Germany.

In the US, in 1916, the Mexican Pancho Villa had been in minor skirmishes with the US National Guard and the US Army. Because of this, US forces were already mobilized and ready for deployment at the start of 1917. But more importantly, these incursions by the Mexican bandit, who was not in any way a representative of the Mexican authorities, was on the mind of the US public, along with the spin the US Jewish media was putting on Germany's resumption of unrestricted submarine warfare, when the Zimmerman telegram was made public on March 1, 1917. This was a Western Union Telegram sent from German Foreign Secretary Arthur Zimmerman to the German Ambassador in Mexico. The text reads:

> We intend to begin on the first of February unrestricted submarine warfare. We shall endeavor in spite of this to keep the United States of America neutral. In the event of this not succeeding, we make Mexico a proposal or alliance on the following basis: make war together, make peace together, generous financial support and an understanding on our part that Mexico is to reconquer the lost territory in Texas, New Mexico, and Arizona. The settlement in detail is left to you. You will inform the President of the above most secretly as soon as the outbreak of war with the United States of America is certain and add the suggestion that he should, on his own initiative, invite Japan to immediate adherence and at the same time mediate between Japan and ourselves. Please call the President's attention to the fact that the ruthless employment of our submarines now offers the prospect of compelling England in a few months to make peace.

The British had supposedly intercepted and decoded this telegram in early January, 1917, and then sat on it, delaying giving it to the Americans

until late in February. Some have questioned the authenticity of the telegram given the fact that the British kept it hidden from the US for two months. However, while the telegram is likely authentic, the British delayed giving it to the US until the American newspapers could incite the US public against Germany for revoking the Sussex Agreement and renewing unrestricted submarine warfare against the British, who were continuing to use civilian and merchant vessels to transport war material and to form an embargo against German waters that kept out food and resources from Germany. Millions of civilian Germans were starving to death. So the Germans had little choice if they were to avoid starvation and annihilation. Besides this, the British usage of the ships was against the rules of war. But the US newspapers did not give this defense for the Germans. They did not dare reveal to the US public that millions of Germans were being starved because of Churchill's policies. Instead, they demonized the Germans. Then, when the timing was right, the British released the Telegram and it was printed in US papers on March 1.

The US newspapers exploited anxiety among American citizens, who were made to wonder if Pancho Villa's exploits were just the first wave of an all-out Mexican attack on US soil, and at any rate this is how these early spin-doctors portrayed him. The newspapers implied that Mexico was on the verge of attacking the United States because of the Zimmerman Telegram. However, this was not the case at all. Pancho Villa was a renegade and did not represent the Mexican government. And the Telegram clearly stated that Germany intended to keep the United States neutral, and the proposal to the Mexican President was to be made by the German ambassador only if these measures failed and the United States declared war on Germany. On April 6,

1917, the United States did declare war. However, the Mexicans did not declare war on the United States.

With the American Expeditionary Force, led by General John Pershing, the war quickly became out of reach for the Germans. By September 1918, Central powers began moving for an armistice. By October and November, the Germans and Austrians had agreed to the Armistice that went into effect on November 4, 1918. More than 50,000 US soldiers were killed, but nearly 5.5 million Allied soldiers had died in seeking this Jewish victory. Over 3.3 million Central Power soldiers had died, and the country with the most loss of soldiers was Germany, with 1.8 million soldiers killed. Additionally, another 13 million civilians were killed on all sides throughout the war. This heavy expenditure of life, nearly all of it white Christians, with the total devastation of Germany in particular, had all been orchestrated by World Zionist Jewry in order to end the rule of the white Christian leaders in Russia and Germany, as well as solidifying power in England, the United States, Austria, Italy, and France. In the end, though, the most important victory for World Zionist Jewry was Palestine.

On November 2, 1917, Arthur James Balfour, then British Secretary of State for Foreign Affairs, wrote a letter to Lord Rothschild, as representative of the English Zionist Federation. This letter became known as the Balfour Declaration. It reads:

November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has

been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

Arthur James Balfour

This was the central point of the War. The Zionist Jews in this document illegally gained Palestine from the Arabs by an act of British aggression. The French Government in turn issued its own document supporting the Balfour Declaration. The Balfour Declaration had been secured by Walter Rothschild through his influence on Lord George, then Prime Minister. It contained a key element which the Zionists wanted, that is, nothing would be done to compromise the rights and political status enjoyed by Jews in the countries they were already in. The Germans had not been willing to give the Zionists this, but the English were more than willing. Leo Amery, Assistant Secretary to the War Cabinet, had written this wording; indeed, he had written the entire Balfour Declaration. Amery's mother, Elisabeth Joanna Saphir, was a Jew from Budapest. Amery also created the Jewish Legion during the war, a British force of English and American Jews who volunteered

for duty in Palestine. The Legion later became the Israeli Defense Force.

Edmond Rothschild's son Jimmy declared after the Balfour Declaration,

> What was wanted from the Jewish people was no longer schemes but deeds ... Britain stood as the foster mother of the new-born nation.

Walter Rothschild called it "the greatest event that has occurred in Jewish history for the last eighteen hundred years." In America, President Wilson had, in 1916, rewarded his longtime supporter and advisor, the Jewish lawyer Louis Brandeis, with a seat on the Supreme Court. Brandeis had been Chairman of the Provisional Executive Committee for General Zionist Affairs in 1914 and had been a powerful influence in Wilson's two elections to the presidency. After the Balfour Declaration, Brandeis used his influence on Woodrow Wilson to encourage him to support the new Palestinian State and World Zionism's goals for it. After the Declaration, Brandeis wrote a letter to Richard Gottheil, President of the Federation of American Zionists, in which he declared, "with the Declaration and the British advance in Eretz-Israel there is ground for congratulations." The Jews had won their war.

The War, which had killed nearly nine million soldiers and thirteen millions civilians – twenty-one million people – also led to a unique set of epidemiological circumstances which led to the death of another twenty million people in the 1918 Spanish Flu epidemic. So, nearly forty-one million people died as a result of this war, but nevertheless, this cataclysm that pit white Christians against white Christians was a cause of celebration for the Zionist Jews. Constance Rothschild wrote a letter to her sister on November 7, 1918, in which she admitted to feeling,

> quite giddy when I read the morning papers with all the wonderful news. Everything topsy-turvy; a gigantic cataclysm, rather a kind of 'Alice in Wonderland' or 'Through the Looking Glass' effect. I seem to be always seeing Emperors and Kings and their Consorts running, and their thrones toppling over. Is it not wonderful![11]

Wonderful for the Jews maybe, but a horrific nightmare for the families of the forty-one million people who had died so that Jews could increase their power and steal Palestine from the Arabs. With the Jewish Revolution in Russia, the Communists had killed the white Christian rulers and seized power. In Germany and Austria, there were also Jewish-contrived minor revolutions, which in Germany caused the end of the German Empire, with Wilhelm II fleeing to the Netherlands, and the Habsburg Empire was also destroyed. Austria and Hungary were divided and, in 1919, Hungary had its own Communist Revolution. The Habsburgs were exiled. The Arabs too lost dearly, with nearly one million casualties, and they lost control of Palestine and other valuable and precious land, and the Islamic people were insulted and degraded when a Jew, Herbert Samuel, was appointed the Grand Mufti of Jerusalem.

Yet, the worst was yet to come for the Germans, and the Russians too would see a holocaust of over forty million white Christians Russians under the regime of Communist Jewry.

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11 Ferguson.

The Rape of Germany

By November 19, 1918, the war was finished. Kaiser Wilhelm II had abdicated on November 9, 1918. King Ludwig III of Bavaria, whom Hitler wrote four years prior asking to fight in the Bavarian Army, had also been deposed, and after 783 years of rule by the Wittelsbach family, they would be no more. The Emperor, King Ludwig, and numerous other kings and nobility throughout Germany saw their power taken from them by the Socialists, who now loosely ruled. But on November 19, Hitler left the hospital at Pasewalk, to return to Munich.

The new Bavarian Government was in the form of a National Council, similar to the Russian Soviets, controlled by the Social Democrats, the same Jewish, Communistic party that Hitler saw trying to take control of Vienna years before. When Hitler arrived in Munich, the Minister President, Kurt Eisner, was a Jew. The politics of Bavaria and throughout the rest of Germany were quickly changing, but behind the current chaos in Germany, Hitler and millions of other Germans saw the Jew.

Many of the war veterans blamed the Jews, in the form of the Social Democrats and other pro-Marxist factions, for Germany's failure to win the war. There had been Marxist-inspired strikes at critical munitions plants in Berlin and other cities at crucial moments in the war. The morale of the German people was dented by the constant cries of dissension from the Jewish Social Democrats, who sought to capitalize on the extreme lack of food and destruction and death throughout Germany. The Social Democrats blamed these wartime problems on the Germans themselves, saying that their stubbornness in the war was resulting in the despair that existed by early 1918. It had, in fact, been the British sea blockades that had

caused the famine, and the war had been going Germany's way until about mid-1917, when the Jews brought in the Americans. These same Jews had created dissent internally and the strikes at munitions plants and other sabotage put hundreds of thousands of Germans who were fighting bravely at the front at risk. But now, as Hitler returned to Munich, he found these same Jews in charge of Bavaria.

Not only had the Jew Eisner been put in charge of Bavaria, once the most Christian of all the German provinces, but he put in positions of dictatorial power his fellow Jew Communists. He placed Erich Müsham, another Communist Jew, in charge of security, and Müsham sought out King Ludwig with the intent to murder him, just as the Jews had murdered Nicholas II in Russia. Eisner declared that Germany was guilty for the war and offered his services to the Allies with any help they might need, including sending them forged documents that could be used against Germany in the press. The Bavarians quickly revolted against Eisner. Leon DeGrelle records the crowds shouting in the streets, "Down with Eisner, demon of Israel! Down with Eisner, Judah's murderous clown! Eisner to the gallows! We want Bavarians to run Bavaria! Bavaria for the Bavarians!" In interim elections that followed, 177 of 180 congress seats went to those opposed to Eisner, but Eisner did not recognize the elections. Six days later, a German lieutenant shot Eisner at point-blank range in the face, killing him. But this soldier, in carrying out the will of the Bavarian people, had not freed Bavaria from the Jews. Instead, Müsham, Eisner's radical Jewish associate who had sought to kill King Ludwig, succeeded him as head of the government. Bavaria was in chaos as these same Jews who had created anti-war protests during the war now took control of the Government.

Hitler and the other soldiers at the front had not

been immune to the anti-war baiting of the Socialists. He wrote in *Mein Kampf*,

With the year 1915 enemy propaganda began in our country, after1916 it became more and more intensive, till finally, at the beginning of the year 1918, it swelled to a positive flood. Now the results of this seduction could be seen at every step. The army gradually learned to think as the enemy wanted it to. …

Their content was almost always the same, to wit: that the suffering was growing greater and greater in Germany; that the War was going to last forever while the hope of winning it was gradually vanishing; that the people at home were, therefore, longing for peace, but that 'militarism' and the 'Kaiser' did not allow it; that the whole world - to whom this was very well known - was, therefore, not waging a war on the German people, but exclusively against the sole guilty party, the Kaiser; that, therefore, the War would not be over before this enemy of peaceful humanity should be eliminated; that when the War was ended, the libertarian and democratic nations would take the German people into the league of eternal world peace.

Of the Berlin munitions strike, Hitler observed,

To be sure, the munitions strike did not have all the hoped-for success with regard to starving the front of arms; it collapsed too soon for the lack of munitions as such – as the plan had been – to doom the army to destruction.

But how much more terrible was the moral damage that had been done!

In the first place: What was the army fighting for if the homeland itself no longer wanted victory? For whom the immense sacrifices and privations? The soldier is expected to fight for victory and the homeland

goes on strike against it!

And in the second place: What was the effect on the enemy?

This had been the old Jewish plan of divide and conquer. Hitler learned of the armistice and the Revolution that deposed the kings while still in the hospital. He wrote,

> Sailors arrived in trucks and proclaimed the revolution; a few Jewish youths were the 'leaders' in this struggle for the 'freedom, beauty, and dignity' of our national existence. None of them had been at the front. By way of a so-called 'gonorrhea hospital,' the three Orientals had been sent back home from their second-line base. Now they raised the red rag in the homeland. ... In vain all the sacrifices and privations; in vain the hunger and thirst of months which were often endless; in vain the hours in which, with mortal fear clutching at our hearts, we nevertheless did our duty; and in vain the death of two million who died...
>
> Was this the meaning of the sacrifice which the German mother made to the fatherland when with sore heart she let her best-loved boys march off, never to see them again? Did all this happen only so that a gang of wretched criminals could lay hands on the fatherland?
>
> Was it for this that the German soldier had stood host in the sun's heat - and in snowstorms, hungry, thirsty, and freezing, weary from sleepless nights and endless marches? Was it for this that he had lain in the hell of the drum fire and in the fever of gas attacks without wavering, always thoughtful of his one duty to preserve the fatherland from the enemy peril?
>
> Verily these heroes deserved a headstone: 'Thou Wanderer who comest to Germany, tell those at home

that we lie here, true to the fatherland and obedient to duty.'...

Kaiser William II was the first German Emperor to hold out a conciliatory hand to the leaders of Marxism, without suspecting that scoundrels have no honor. While they still held the imperial hand in theirs, their other hand was reaching for the dagger.

There is no making pacts with Jews; there can only be the hard: either-or.

I, for my part, decided to go into politics (*MK*).

The war had ended with an armistice, which would allow Germany to not have to admit defeat by surrendering, and would allow Germany, in theory, to remain intact. But the real terms of surrender would come later, at the Paris Peace Conference. Though the armistice was signed, the Allies maintained its naval blockade against Germany. In the last two years of the war, this blockade had killed more than 800,000 German civilians alone, and with the blockade still in place, the Allies exerted an enormous pressure on the Germans, which not only continued to kill German civilians, but caused immense social unrest which allowed the Socialist Jews to seize power across Germany. Germany was also gripped by the Spanish influenza epidemic, made worse by the weakened immune systems of Germans suffering from malnutrition, again a consequence of the blockade. This blockade also forced the Germans to accept whatever terms the Allies would create at the Paris Peace Conference.

The Paris Peace Conference was convened on January 18, 1919, and resulted in six treaties that the Allies forced upon Germany, Austria, Bulgaria, Hungary, Palestine, and the Ottoman Empire. The worst of these treaties would be the Treaty of

Versailles, which was adopted on June 28, 1919. This treaty would determine the fate of Germany.

The Treaty of Versailles would take President Wilson's Fourteen Points, upon which the armistice with Germany had been based, and revise them into a document that had 440 articles and governed all aspects of Germany's future. It was this treaty that created the League of Nations, the forerunner to the United Nations, the dream of the Socialist Woodrow Wilson and no doubt his fellow-traveling Zionists. The Germany which was supposed to remain intact had taken from it Alsace-Lorraine, given to the French; the northern territory of Schleswig, given to Denmark; Greater Poland and Eastern Pomerania, given to Poland; Hulczyn given to Czechoslovakia; the eastern part of Upper Silesia given to Poland; the German cities Eupen and Malmedy given to Belgium; the area of Soldau in East Prussia given to Poland; the northern part of East Prussia given to Lithuania; Warmia and Masuria, in Prussia, given to Poland; the province Saarland was to be given to the League of Nations for fifteen years; and the city of Danzig was made into the so-called Free City of Danzig and given to the control of the League of Nations. The Germany that was supposed to remain intact was divided up and doled out. Almost 15% of Germany had been given away with the stroke of a pen.

Germany had territory in Shandong, China, that had been conceded to it, and this concession was given to Japan, rather than back to China. This criminal act of the treaty later led to the May Fourth Movement in China.

The German military was completely stripped. The army could have no more than 100,000 men, and there could be no conscriptions. They were not allowed to have tanks or heavy artillery, and there could be no General Staff. The Navy could have only 15,000 men, with only six small battleships, six

cruisers, and twelve destroyers. They were allowed no submarines. Germany was not allowed to have an Air Force.

The most damaging parts of the treaty, however, were Articles 231-247, which charged Germany with paying war reparations. Article 231 demanded that Germany and its allies accept responsibility for all losses and damages suffered by the Allies during the war. Reparations were demanded in the amount of thirty-two billion marks. This money was to be paid at certain intervals, which were impossible for Germany to meet, and if they failed to make their payments, then exuberant interest and penalties would be incurred. Additionally, these Articles demanded that Germany turn over hundreds of thousands of heads of livestock to Allied nations, which only furthered the famine Germany was currently suffering. They were to turn over underwater cables, 50% of the production of the German chemical industry, huge stores of benzol, coal tar, and sulphate of ammonia, and millions of tons of coal. The Germans were to build for the Allies millions of tons of ships and turn over ships that already existed in Germany to the Allies; and on and on the treaty went.

The effect of the Reparations portion of the treaty, coupled with the other Articles of the treaty, which were designed to cripple the German economy and German industry, was that Germany was put into an impossible situation. The nation was already devastated and the people were in the midst of a horrible famine. Now, with famine and disease at its worst, it would take all Germany could do just to turn the tide for its own people. But these tools of industry and finance that would be necessary to turn things around in Germany were robbed from them and given, in their entirety, to the Allies. The treaty, in short, was designed to restore to the Allies every loss

or damage that they arbitrarily claimed, but nothing was done for German losses. So Germany, after the treaty, would not only suffer all their own losses of the war, but also, after the war, the Allies would impose on them all the losses of the rest of the world. And Germany was required to repay, with interest, to the Jewish banking houses in the United States, England, and elsewhere, all of the loans that the Allies had been granted by the Jews in order to defeat Germany. The German people were literally reduced to a sophisticated slavery. Any serf or peasant in England centuries before was better off than the German people were under this so-called treaty.

Behind the scenes, this treaty was the masterpiece of Jewish bankers and the Jew-controlled cabinet of English Prime Minister Lloyd George. The Socialist Woodrow Wilson, with his ring of Jewish advisers, was there, and so too was French Prime Minister Georges Clemenceau. Clemenceau had long been a friend of the Jews. He had entered French politics as a radical member of the extreme left, and took the pro-Jewish, anti-Catholic side in the famous Dreyfus Affair, in which France was divided after a Jewish Army Captain, Alfred Dreyfus, was convicted for treason and espionage. The pro-Jewish writer Emile Zola claimed that Roman Catholic anti-Semitism in France had caused Dreyfus' conviction. The result was that the French were divided between the dreyfusards, those who supported Dreyfus and the Jews, and the antidreyfusards who opposed Dreyfus and supported the Catholic Church. Clemenceau had been a dreyfusard and it was Clemenceau's newspaper, *L'Aurore* that published Emile Zola's claims. Clemenceau's newspaper, which he owned and edited, was strongly anti-nationalist and pro-Jewish. In 1902, Clemenceau had aligned himself with the Communistic Socialist Radicals. In *L'Aurore* in 1903, he promoted a vigorous anti-Christian crusade

and demanded the separation of Church and state. During the treaty preparation, he was noted as the most openly anti-German participant.

But while the Big Three, Wilson, Lloyd George, and Clemenceau, were all well-known for their Jewish loyalties, it was behind the scenes that the Jewish bankers were allowed to have their way with Germany in drafting the treaty. Wilson's closest advisor was his Jewish-backer Bernard Baruch. Baruch was on the drafting committee that drafted the Treaty of Versailles. Lloyd George brought along his official Secretary and close advisor, the wealthy Jew Sir Philip Sassoon, who was also a member of Parliament and son of Aline de Rothschild. And Clemenceau brought along his Minister of the Interior as a close advisor, the Jew Georges Mandel, whose birth-name had been Louis Georges Rothschild, though he was not related to the banking Rothschilds, other than he and they were all Jews.

The Jew Paul Warburg, who had created the Federal Reserve, was present as an advisor to President Wilson. His brother Max Warburg had been, during the war, an advisor of Kaiser Wilhelm II and head of one of Germany's most powerful banks during the war, and was in charge of the German Central Bank. But now, Max Warburg was in Paris, representing Germany in negotiations with his brother Paul Warburg. It is little wonder that the Germans were required to repay the loans the Allies had taken out during the war, an act that directly benefited Paul Warburg. The Jew Bernard Baruch, the powerful Wilson-backer (and Wilson's supposed blackmailer), was also there, and headed the War Reparations Board. It was this Board that had so single-handedly devastated Germany.

Also present at the Paris Peace Conference was Louis Marshall, President of the American Jewish Committee, Rabbi Stephen Wise, and Judge Julian

Mack, President of the American Jewish Congress. This Congress used its influence on Wilson to make sure a variety of Jewish interests were satisfied in the treaties written at the Paris Peace Conference. One of the founders of this American Jewish Congress was a close Wilson associate, Louis Brandeis, whom Wilson had appointed to the Supreme Court. In addition to working on the terms of the German reparations, the dozens of Jews at the Paris Peace Conference also worked closely on the charter for the League of Nations and the creation of a Jewish state in Palestine. There were over 100 Jewish officials at the Conference. Jews were so plentiful at the Paris Conference that it earned from Frenchmen the nickname "The Kosher Conference."

While the Jews in Paris worked out the details of their Versailles Treaty, the British embargo on German waters was maintained. On March 3, 1919, Winston Churchill told the British House of Commons,

> We are holding all our means of coercion in full operation ... we are enforcing the blockade with vigour ... Germany is very near starvation. The evidence I have received ... shows ... the great danger of a collapse of the entire structure of German social and national life, under the pressure of hunger and malnutrition.

With the flu epidemic and the starvation, the months following the signing of the Armistice in November had been as bad for the German civilian population as the four years of the war had been combined. The Armistice itself had been a source of agitation and anger among the Germans during these harsh winter months, particularly among the soldiers. The Armistice had been agreed to not by the military

leaders of Germany, but by Matthias Erzberger on November 11, 1918. Wilhelm II had already abdicated. The Communists too had removed the Reich Chancellor from office, and Erzberger signed the document on his own authority. Erzberger was a radical and had allied himself with the Socialists. When the Socialists seized power after the November Revolution, Erzberger led the delegation that concluded the Armistice. In the Socialist dominated government that followed in early 1919, Erzberger was made Minister of Finance. As such, along with German Jew Max Warburg and other Socialists, these men represented Germany and agreed to the terms of the Treaty of Versailles. In other words, the German people and their interests were not represented at either the Armistice or at the Paris Peace Conference. Rather, Germany was represented illegally by temporarily installed, revolutionary governments, and these temporary governments, spearheaded by Socialist Jews, made these illegal covenants without the best interest of the German people in mind. Neither the Armistice nor the Treaty of Versailles was signed with the consent of the German people.

In America, despite the best efforts of the Jewish-controlled media, the US public still did not support Wilson's War. They responded at the polls in the 1918 congressional and senate elections, when the Republicans won big. This, coupled with news in America of the atrocities committed against the Germans in the aftermath of the war and the unfairness of the Treaty of Versailles, resulted in the US Senate never ratifying the treaty. When Wilson brought back the treaty for ratification, the Senate soundly voted it down. This is why the US did not join the League of Nations. But the damage in Germany was already done.

In the aftermath of the treaty, the Germans learned that they had been lied to and tricked by the Jewish

Socialists in their country, and they began to revolt against them. They learned that the Allies could not be trusted. Wilson and the Allies, in the Armistice, had promised self-determination to Germany; but with the restrictions of the Versailles Treaty, they would have no self-determination. German-speaking people were robbed from the Germany that was not to be broken up and arbitrarily placed in other countries like Poland and Czechoslovakia. The loss of German territories and colonies made Germans feel weak and impotent in European politics. Coupled to this, they no longer would have a military capable of defending the German nation against invasion or attack. The German Republic, which had been set up, was seen as traitorous to the German people. But worst of all, Germany would not be able to rebuild itself because everything they produced would go to pay the Jewish, so-called "reparations."

But the biggest impact of the unjust Jewish reparations on Germany was the hyperinflation of German currency. As a result of the unmanageable sum the Germans were charged to pay, inflation soared. What cost 1 mark in July of 1914 would cost 12.6 marks in January of 1920. As the reparations payments began and German industry was given to the Allies, inflation continued to climb. By July 1923, the value of one 1914 mark was now 194,000 marks. The Allies were not sympathetic to German cries for help in those worsening times. They suggested that the Germans should be heavily taxing private German citizens, taking away their wealth, and using it to pay the reparations. This scheme, which was most desirable to the Jews, would have resulted in taking away whatever centuries-old wealth existed among White German Christians and giving it directly to Jewish bankers who were demanding repayment for the billions of dollars they loaned to America, England, Russia, and France to support the

war against Germany. But they did not want the Allies to repay the loans that had been taken out; rather, they wanted the wealth of private citizens in Germany confiscated.

As Germany fell behind in reparations payments, the Jews did not relent. Germany offered to give German workers to France to rebuild France in exchange for cash payments in an effort they called the Fulfillment Policy. But the Jews rejected this goodwill offer. They did not want German workers; they wanted German wealth. The reparations were not about rebuilding war-torn France; they were about over-filling the coffers of Jewish banking houses.

Then in 1923, Germany fell behind again on a shipment of telephone poles to France. The Reparations Committee voted that Germany was in violation of the treaty and authorized France and Belgium to take punitive action. The French and Belgians sent military forces to occupy the German territory in Ruhr. Many Germans saw this as the first of many attempts by the French to take more and more German territory, and the Germans were militarily powerless to defend themselves. France and Belgium wanted to exploit the Ruhr area for its coal resources. The Germans in Ruhr protested and refused to work for the French in Ruhr. The result was almost no coal production for nine months in 1923, and the German Government struggled to finance those living in the Ruhr, while Germans throughout Germany were suffering grievously because of the reparations. This meant the printing of more and more money, and this caused hyperinflation throughout 1923. By November 1923, 1 mark in 1914 was now worth 726 billion marks. Money was worthless.

Wholesale Price Index

July 1914	1.0
January 1919	2.6
July 1919	3.4
January 1920	12.6
January 1921	14.4
July 1921	14.3
January 1922	36.7
July 1922	100.6
January 1923	2,785.0
July 1923	194,000.0
November 1923	726,000,000,000.0

In these early days of the Weimar Republic, not only was money worthless, but industry had also been crippled. Germany could not reinvest in itself because it had to give all of its money to the Allies, so the factories were filled with obsolete and war-damaged equipment which was being run by untrained and inexperienced workers, who were too calorie restricted because of food shortages to do a hard day's work. With German livestock being shipped off to France and other countries, Germans were forced to eat dogs, crows, rodents, horses, and zoo animals. A huge black market began to flourish, which further victimized people. The value of money changed so much daily, that by July, 1923, workers insisted on being paid – and spending – their earnings up to three times a day, before their money was devalued again. Food riots were a daily occurrence and farms were looted.

With the Weimar Republic in the backdrop, hundreds of political movements turned up around Germany, with mini-revolutions, putsches, and numerous assassinations. On one side, the Marxists were trying to take advantage of the chaos and sought

to appeal to the working man in Germany who had his wealth and buying power evaporated. On the other side were numerous Nationalist movements who reminded the German working man that it was these same Marxist, Jewish Communists who had caused the problems that then existed. They warned the Germans that the Jew was just up to the same old trick of offering himself as the solution to the very problem he had earlier created. It was in this setting that Hitler would find his destiny.

For two months after the end of the war, Hitler was assigned to guard a Russian prisoner-of-war camp at Traunstein. With the Russians sent home, he was then transferred to a Demobilization Company to be discharged. While in Munich awaiting discharge, Hitler was also used as a guard to keep order in the city. Hitler also served as the representative of the men in his Company, reporting to the interim Socialist government that existed in the early months of 1919. On April 14, his fellow soldiers elected Hitler as Deputy Battalion Representative. In these early days of turmoil after the war, before the signing of the Treaty of Versailles, the Social Democrats who had gained political control in Munich and elsewhere were able to ally themselves with many of the ex-soldiers, including Hitler's Battalion, because they were the alternative to the Communists. The lesser of two evils in the eyes of the soldiers and veterans was the Social Democrats, rather than the Communists. But, in fact, the Social Democrats were just as Marxist and ultimately Communist as those who called themselves Communists, but the Social Democrats, for the most part, claimed to support the idea of a Republic, whereas, the Communists were more radical and favored a Soviet style government. After the signing of the Treaty of Versailles and consolidation of power among the Social Democrats, it would become obvious to everyone that these two

parties, both dominated by Jews, were one and the same. In these first few months after the war, millions of Germans who would later become National Socialists supported the Social Democrats because they appeared to be the only viable alternative to the Communists.

Hitler, like many of the soldiers and veterans in the spring of 1919, was just worried about survival. By spring, the Communists had gained power in Munich and set up a government known as the Räterepublik or Soviet Republic. Hitler's battalion of soldiers was still affiliated with the government, and therefore it was expected to be the defenders of the various revolutionary governments. However, Hitler, having been elected to a position of authority among his men, told them, "We are not a revolutionary guard for Jews who have come over here." Shortly thereafter, the Freikorps, a group of ex-soldiers originally created by former Army officers on a volunteer basis to protect Germany against invasion from Russia, stormed into Munich with a force of 30,000 men in March 1919 and destroyed the Räterepublik, killing some 600 Communists in the process. This coup was aided by the fact that Hitler's Battalion did not actively oppose them. The Freikorps soldiers would later join the Sturm Abteilung, or the SA, in 1921, with allegiance to Hitler.

Munich would remain under military control until August of 1919. The Bayerische Reichswehr Gruppenkommando or Gruko was formed from many of the Freikorps units that had defeated the Räterepublik in May. Gruko would control Munich for the next several months. Gruko set up a Nationalist-oriented Information Department to inform the soldiers about what the Communists and Social Democrats had been trying to do in Bavaria. Under the direction of Captain Karl Mayr, they instructed soldiers to give anti-Bolshevik lectures.

Hitler was selected by Mayr to participate at Munich University in one of these courses in early June 1919. One of the lecturers was Gottfried Feder, an expert on economics, who taught the students, including Hitler, about Jewish economics. Hitler wrote in *Mein Kampf*,

> For the first time in my life I heard a principled discussion of international stock exchange and loan capital.
>
> Right after listening to Feder's first lecture, the thought ran through my head that I had now found the way to one of the most essential premises for the foundation of a new party.
>
> In my eyes Feder's merit consisted in having established with ruthless brutality the speculative and economic character of stock exchange and loan capital, and in having exposed its eternal and age-old presupposition which is interest.

Feder would later join Hitler in the Nationalsozialistische Deutsche Arbeiterpartei (National Socialist German Worker's Party, NSDAP). History lectures were given by Professor Karl Alexander von Müller; at one session, Hitler spoke out when a lecturer tried to defend the Jews; von Müller afterwards informed Mayr that Hitler had a natural gift for speech-making. Hitler recalls these events,

> One day I asked for the floor. One of the participants felt obliged to break a lance for the Jews and began to defend them in lengthy arguments. This aroused me to an answer. The overwhelming majority of the students present took my standpoint. The result was that a few days later I was sent into a Munich regiment as a so-called 'educational officer' (*MK*).

As a Bildungsoffizier, or Educational Officer, Hitler was one of twenty-six men who were sent to give a five day course to soldiers at Lechfeld, on August 20, 1919. Hitler writes in *Mein Kampf,*

> I started out with the greatest enthusiasm and love. For all at once I was offered an opportunity of speaking before a larger audience...
>
> No task could make me happier than this, for now before being discharged I was able to perform useful services to the institution which had been so close to my heart: the army.
>
> And I could boast of some success: in the course of my lectures I led many hundreds, indeed thousands, of comrades back to their people and fatherland. I 'nationalized' the troops and was thus also able to help strengthen the general discipline.
>
> Here again I became acquainted with a number of like-minded comrades, who later began to form the nucleus of the new movement.

One of Hitler's central lessons to the soldiers was that the Jews had been responsible for the war, and these same Jews were now trying to seize Germany, whether as Social Democrats or as Communists. The soldiers and veterans embraced Hitler's comments. Hitler was merely confirming, with more eloquence, what the soldiers already knew. The Jews in Germany, even the Jews who had been apparently loyal to Wilhelm II, were responsible for the War and the condition Germany was now in. Even Kaiser Wilhelm became aware of the Jews' treachery. In an interview with the *Chicago Tribune* on July 2, 1922, Wilhelm said,

> A Jew cannot be a true patriot. He is something different, like a bad insect. He must be kept apart, out

of a place where he can do mischief – even by pogroms, if necessary.

The Jews are responsible for the Bolshevism in Russia, and Germany too. I was far too indulgent with them during my reign, and I bitterly regret the favors I showed to prominent Jewish bankers.

Hitler soon became recognized as an expert on the Jewish Question. The expertise of Feder on the Jewish banking schemes had crystallized Hitler's understanding of how the Jews had started the war and what their real aims were. Gottfried Feder would later become an important member of the NSDAP and help to develop the Party's Platform.

For now, Hitler began to understand what the Jewish plan for Germany was and what the consequences of the Treaty of Versailles would be. He was not the only one. All across Germany, hundreds of revolutionary movements sprang up to try and combat what was happening. But these various movements needed a unified purpose and they needed a leader if they were to be successful. It would also take the further economic decline of Germany that followed in the two years leading up to November 1923, all as a result of the Treaty of Versailles.

The Beginnings of the Party

One of the activities of the Information Officers during the summer of 1919 was to keep track of dozens of political organizations in Munich. Hitler was assigned to keep track of the German Worker's Party. He attended for the first time one of their meetings on September 12, 1919. The scheduled speaker was to have been Dietrich Eckart, cofounder of the Party, but due to illness, Gottfried Feder spoke in his place, delivering the same speech that Hitler had already heard from Feder months earlier. There were about twenty-five people present at the meeting. At the end of the meeting, as Hitler was leaving, he overheard a Professor Baumann attacking Feder's speech. Hitler stepped in and defended Feder with great passion and eloquence. Munich District Party Chairman Anton Drexler witnessed this, and seeking to recruit the now thirty year-old Hitler, he gave him some literature and asked him to return to future meetings. A few days later, Hitler received a postcard inviting him to attend a membership meeting. At first Hitler had no interest in joining the Party and had not been overly impressed with the meeting or with the pamphlet that Drexler gave him to read entitled, *My Political Awakening*. Out of curiosity, however, Hitler went to the membership meeting. There he met the entire leadership of the organization, including National Chairman Harrer.

Hitler was still unimpressed by the meeting. He writes with disdain about the way the business meeting was conducted, like any other petty club. He comments in *Mein Kampf,*

> Terrible, terrible! This was club life of the worst manner and sort. Was I to join this organization?
>
> Next, new memberships were discussed; in other

words, my capture was taken up.

I now began to ask questions-but, aside from a few directives, there was nothing, no program, no leaflet, no printed matter at all, no membership cards, not even a miserable rubber stamp, only obvious good faith and good intentions.

Hitler left the meeting that night without joining. But, he writes,

> After two days of agonized pondering and reflection, I finally came to the conviction that I had to take this step.
>
> It was the most decisive resolve of my life. From here there was and could be no turning back.
>
> And so I registered as a member of the German Workers' Party and received a provisional membership card with the number 7.

He was not, in fact, the seventh member of the Party, but the seventh member of the leadership committee in Munich. Captain Mayr, Hitler's superior officer in the military at that time, later claimed that he had ordered Hitler to join the Party in order to keep tabs on it. However, this statement was made much later after Mayr had proven himself a traitor and had allied himself with the Jews. In any event, by mid-September, Hitler was a member of the German Worker's Party, or the DAP (Deutsche Arbeiterpartei). On March 31, 1920, Hitler was discharged from the Army and now could dedicate his time entirely to the Party. As a recruitment officer for the Party, he gave speeches throughout Munich. By this time, Hitler had begun having success in recruiting for the organization. As a result of a newspaper advertisement, he was able to fill a beer hall with a crowd of about one hundred on October

16, 1919. His speech was a huge success, and led to a series of similar meetings where Hitler talked about the Jewish Treaty of Versailles and how Jews had betrayed Germany.

Ernst Röhm, a captain in the Army, aided Hitler in early 1920 in these efforts. On February 24, 1920, Hitler addressed a crowd of almost 2,000 in Munich, many of whom were Communists. Fights broke out between the Communists and the German Workers during the speech. But Hitler pressed on and introduced the crowd to the Twenty Five Points of the Party which he, Feder, and others had created. These points called for the reunification of Germany; the rejection of the Versailles Treaty; restoration of stolen territories; citizenship based upon race; only citizens to be allowed to serve in government; Germans citizens to be the first priority of the Government; an end to immigration; equal rights for all Germans; an end to usury and war-profiteering; an end to socialization of industry; profit-sharing among large corporations; a program of care for the elderly; support for the middle class and small businesses; an end to property taxes; restoration of German law; education, including college, to be free of charge to any qualified student; an end to child labor; programs to improve the health of the young and pregnant; the end to mercenary forces; the end to Jewish newspapers; freedom of Christian religion and a positive affirmation for Positive Christianity; and a strong, centralized government.

These points brought to clarity what Germans were seeking from a thousand different revolutionary movements. Each of the twenty-five points had a firm Christian basis, and Point 24 firmly declared that Christianity was the basis of National Socialism. As Hitler first explained the Party Platform to this group of 2,000 men, a change overcame them. Hitler wrote in *Mein Kampf,*

I now took up the program and began to explain it for the first time.

From minute to minute the interruptions were increasingly drowned out by shouts of applause. And when I finally submitted the twenty-five theses, point for point, to the masses and asked them personally to pronounce judgment on them, one after another was accepted with steadily mounting joy, unanimously and again unanimously, and when the last thesis had found its way to the heart of the masses, there stood before me a hall full of people united by a new conviction, a new faith, a new will.

When after nearly four hours the hall began to empty and the crowd, shoulder to shoulder, began to move, shove, press toward the exit like a slow stream, I knew that now the principles of a movement which could no longer be forgotten were moving out among the German people.

By early 1921, Hitler was describing the Party Platform to even larger crowds. By the summer of 1921, the message moved out of Munich to Berlin. While Hitler was away in Berlin, the party in Munich made an alliance with a group of Socialists in Augsburg. Upon Hitler's return, on July 11, 1921, Hitler resigned from the Party when he found out. Hitler would agree to come back only if he was made Leader of the Party, to avoid any further missteps like the alliance with the Socialists. At the next meeting, this proposal was put to a general vote, and Hitler was elected Führer or Leader of the Party with a vote of 543 to 1. On July 29, it was official.

In the next several months, the events that led to the hyperinflation of German currency already described took place. By November 1923, the financial situation of Germany was at its worst. With Germany

now in the midst of food riots and famine, Germans found that Hitler and the National Socialists had accurately predicted the plans of the Jews and their economic control. More and more Germans joined the ranks of the National Socialists, but some still held out hope that the Weimar Republic would make no more reparations payments and would stand up for the German people. But in September 1923, the payments resumed. Now those that had held romantic faith in the Weimar government were also driven to the ranks of National Socialism, understanding that revolution was the only option. This environment would lead to the failed Beer Hall Putsch in November 1923, at the height of German economic instability.

The Putsch

By November 1923, the NSDAP had become the largest and best organized of the movements opposed to the Weimar Republic, with over 50,000 members in Bavaria. With the economy at its worst, at the height of the hyperinflation, the National Socialists believed that they might have success in staging a coup like so many others had tried, some successfully, in the past five years.

In February of that year, Hitler had begun to take a different role in the Party. Ernst Röhm had founded that "Working Community of the Patriotic Fighting Associations," which was a coalition of several veterans' organizations, including the SA. These large groups of soldiers continued to function as paramilitary units and stood ready to defend Germany if necessary. Through the "Working Community," these various military organizations would have some common purpose. Röhm asked Hitler to draw up a plan for the political aims of the "Working Community." First and foremost, the patriotic soldiers would stand opposed to the Communist power-gains that had taken place across Germany. Symbolizing this to the soldiers was the new alliance between Hitler and General Ludendorff, who had returned to Germany from his exile in Sweden. Ludendorff had been the Quartermaster-General under Hindenburg between 1916-1918, and as such had had a virtual dictatorship over the German military during those years. He was viewed as a strong nationalist among the soldiers and someone who had not capitulated to the Communists; and he was a nationally known figure.

Thus, Ludendorff's alliance with Hitler and the Party was important politically in the early 1920's, but it would not last. Ludendorff was a pagan. He and his

wife Mathilde von Kemnitz later tried to turn the Nazi party into a nature-worshipping, pantheistic religious party. Hitler expelled Ludendorff from the NSDAP party the year that Ludendorff revoked his Church membership and would not let any party member join Mathilde's organization, the "Tannenberg League."

For now, Ludendorff and Hitler were in the forefront of Nationalist politics. Minor events dotted the political landscape through the spring and early summer months of 1923, but much of the focus of the 'Working Community' was turned toward the French who had invaded the Ruhr. Recall that the Germans in Ruhr protested and refused to work for the French. The result was almost no coal production for nine months in 1923, and the German Government struggled to finance those living in the Ruhr, while Germans throughout Germany were suffering grievously because of the reparations. This meant the printing of more and more money, and this caused hyperinflation throughout 1923. By November, 1923, one mark in 1914 was now worth 726 billion marks.

At Nuremberg on September 1-2, 1923, there was a rally of more than 100,000 German nationalist soldiers from various organizations. Addressing this group were Hitler, General Ludendorff, Prinz Ludwig Ferdinand of Bavaria, and Oberstleutnant Hermann Kriebel, who had military control over the 'Working Community' groups of soldiers. Hitler's speech was particularly well-received. As a result of the rally, the NSDAP was united with the Bund Oberland and the Reichsflagge into the newly formed Deutscher Kampfbund of German Combat League. Within three weeks, Hitler was given the political leadership of the Kampfbund, while Kriebel retained military control.

With the hyperinflation worsening, the attention of the Nationalists now became focused internally. Throughout Bavaria and Germany, famine and

disease were rampant and Germans were falling victim to profiteers. The Communists had begun trying to take advantage of the internal turmoil in Germany to strengthen their position and cause new uprisings in an unsuccessful October Revolution. Attempts were made in Thuringia and Saxony. They attacked police stations in Hamburg without success. These and other minor skirmishes throughout Germany yielded nothing more than several dozen Communists killed.

In reaction to these Communist activities and the general state of unrest throughout Germany and in Bavaria in particular, the government declared a state of emergency and Gustav Ritter von Kahr was appointed General State Commissar. Kahr banned a series of meetings that the NSDAP had planned for late September. Both the NSDAP and Kahr's government had plans of seizing power in Berlin. With a still worsening economic situation in Bavaria, both groups sought to gain greater power in Germany. The NSDAP envisioned Hitler and Ludendorff at the head of such a new government, but Kahr, along with Reichswehr commander Lossow and Police Chief Colonel Hans Ritter von Seisser wanted the power for themselves. Negotiations throughout October between this triumvirate and the NSDAP were not successful. Hitler, Kriebel, Göring, and other NSDAP leaders felt that the time was appropriate to act. In meetings on November 6-7, the plans were finalized to act. Last minute attempts to bring Kahr on-board were unsuccessful. Various plans had been discussed, but Hitler's proposal was adopted and would be carried out on November 8 in what became known as the 'Beer Hall Putsch.'

The plan was to take hostage key Bavarian government leaders, and then with Bavarian aims unified, Ludendorff would win over the whole of the German army and declare a revolt against the

government in Berlin. Kahr, Seisser, and Lossow were to attend a meeting of Munich businessmen on the evening on November 8 at a Munich beer hall. The SA troops, under the direction of Hermann Göring surrounded the beer hall. Hitler and some storm troopers entered into the beer hall. Hitler fired a single shot from a pistol and yelled, "Silence!" Hitler told the crowd that a national revolution had begun, that the Bavarian Government had been deposed, and that a new Reich Government would be created. He then led Kahr, Seisser, and Lossow to a back room. Göring maintained order in the beer hall. In the back room, Hitler told the three men that a new Reich Government would be formed which would include the three men, himself, and Ludendorff. The three men would not commit to a decision. Hitler returned to the hall and told the crowd of nearly 3,000 that the actions of the NSDAP were not directed towards them or towards Kahr, Seisser, and Lossow, but "solely at the Berlin Jew government and the November criminals of 1918." He told the crowd that three men in the back were making a decision whether to join Hitler and Ludendorff and asked the crowd for its support of the three men. The crowd cheered wildly.

Within about thirty minutes, Ludendorff had also arrived. Kahr returned to the podium and told the crowd that he had agreed to join with Hitler and Ludendorff. Seisser and Lossow also made conciliatory speeches. Rudolf Hess placed under arrest a number of government officials who were not allied with the Party.

Meanwhile, Hitler received a report that some of the storm troopers were encountering difficulty at a barracks where German soldiers were refusing to surrender. Hitler made the mistake of leaving the beer hall to go the barracks and try to gain a compromise with the soldiers. He was unsuccessful. While he was

gone, Ludendorff was left in charge of the beer hall. He allowed Kahr, Seisser, and Lossow to leave after they swore allegiance. After leaving, the three men immediately began to work against Hitler. After Hitler returned to the beer hall, he felt that the position of the putschists was severely weakened with Kahr, Seisser, and Lossow gone. He, Ludendorff and the others remained at the hall debating what to do.

In the early hours of November 9, Kahr made radio addresses stating that he, Seisser and Lossow had been coerced. He also ordered the immediate disbandment of the NSDAP. Ludendorff propositioned that they undertake a demonstration march in Munich that morning. They were hoping to rouse public excitement and take advantage of Ludendorff's popularity. At about noon on November 9, around 2,000 party members began to march through Munich. As they marched, they sang 'Storming Song,' written by Dietrich Eckart. The group marched toward the War Ministry building, but as they did, then encountered a group of police.

With the putschists and police now opposed to one another, tension mounted, and finally a shot was fired. It is unclear which side fired first, but a gun-battle ensued which lasted less than a minute. At the end, fourteen putschists and four policemen were left dead. The NSDAP members had stood with locked arms. The man to Hitler's left was Erwin von Scheubner-Richter, one of Hitler's most trusted adjutants. He was shot and killed and as he fell to the ground, Hitler's left shoulder was dislocated as he clung to his friend. At the moment that von Scheubner-Richter was being shot, Hitler's personal bodyguard Ulrich Graf jumped in front of Hitler and took several bullets, pushing Hitler to the ground and saving his life. Graf would survive his wounds and

later became a member of the Reichstag in 1936. Göring also was shot, in the groin.

Hitler was taken from the scene by Dr. Walter Schultze to a home south of Munich to be cared for. He was arrested there by the police on November 11. Many others were arrested as well, including Julius Streicher, who was not even involved in the Putsch, and Röhm and Ludendorff. Hitler was taken to a prison in Landsberg, west of Munich. There he was placed in Cell Number 7, which up until then had housed Graf Arco, the German lieutenant who had shot the Communist Jew Kurt Eisner four years earlier.

In the twenty-four hour trial that followed, Hitler admitted to wanting to overthrow the Bavarian government, and he outlined his reasons for doing so. He stated,

> I alone bear the responsibility. But I am not a criminal because of that. If today I stand here as a revolutionary, it is as a revolutionary against the revolution. There is no such thing as high treason against the traitors of 1918.

Though Hitler was one of a number of co-defendants, he was the focus of the proceeding. He was allowed to give testimony at length and he was allowed to cross-examine witnesses. While awaiting the start of the trial, in late February 1924, Kahr, Seisser, and Lossow lost their power in Bavaria, as a direct result of the failed putsch and the way the men had handled it. During the trial, they were subjected to Hitler's cross-examination. The Court was very sympathetic to Hitler and the co-defendants and they along with the people of Bavaria were convinced by his arguments and reasons. Ludendorff was acquitted. Hitler, as a matter of law, was convicted,

but only after the judges were assured that he would serve the minimum sentence.

His formal sentence began at Landsberg on April 1, 1924. Rudolf Hess was allowed to attend to him as his personal secretary while there. While at Landsberg, he dictated to Hess the first half of his book, *Four and a Half Years of Struggle against Lies, Stupidity, and Cowardice,* which the publisher later shortened to *Mein Kampf* or *My Struggle.*

With Hitler imprisoned and the NSDAP outlawed, the nationalist movement in Bavaria and in greater Germany had taken several steps backwards. Finally, in December 1924, after nine months in prison (he could have served life), Hitler left Landsberg a free man with a new book, a new direction, and a new plan for the NSDAP, but still the same goal of returning Germany to the German people. In the Epilogue to the second half of *Mein Kampf,* which Hitler wrote after his release from Landsberg, he says,

> On November 9th, 1923, four and a half years after its foundation, the German National Socialist Labor Party was dissolved and forbidden throughout the whole of the Reich. Today, in November 1926, it is again established throughout the Reich, enjoying full liberty, stronger and internally more compact than ever before. All persecutions of the Movement and the individuals at its head, all the imputations and calumnies, have not been able to prevail against it. Thanks to the justice of its ideas, the integrity of its intentions and the spirit of self-denial that animates its members, it has overcome all oppression and increased its strength through the ordeal.
>
> If, in our contemporary world of parliamentary corruption, our Movement remains always conscious of the profound nature of its struggle and feels that it personifies the values of individual personality and race,

and orders its action accordingly – then it may count with mathematical certainty on achieving victory some day in the future. And Germany must necessarily win the position which belongs to it on this Earth if it is led and organized according to these principles. A State which, in an epoch of racial adulteration, devotes itself to the duty of preserving the best elements of its racial stock must one day become ruler of the Earth. The adherents of our Movements must always remember this, whenever they may have misgivings lest the greatness of the sacrifices demanded of them may not be justified by the possibilities of success.

The Economics of Control: A Reappraisal of the Jewish Problem

Throughout the early days of the NSDAP, Hitler spoke often about the Jewish problem in Germany and the Jewish instigation and profiteering from the War. Hitler too was invigorated by the ideas of Party Member and Economist Gottfried Feder, who was able to eloquently explain how Jews had used usury to gain control over Germany and then exploit it. Hitler himself relates in *Mein Kampf* the essence of what he and Feder were revealing to the German people in 1919-1923. In this very important passage, he writes,

> With respect to economics, the following should be said:
>
> Through the amazing increase in the German population before the War, the question of providing the necessary daily bread stepped more and more sharply into the foreground of all political and economic thought and action. Unfortunately, those in power could not make up their minds to choose the only correct solution, but thought they could reach their goal in an easier way. When they renounced the acquisition of new soil and replaced it by the lunacy of world economic conquest, the result was bound to be an industrialization as boundless as it was harmful.
>
> The first consequence of gravest importance was the weakening of the peasant class. Proportionately as the peasant class diminished, the mass of the big city proletariat increased more and more, until finally the balance was completely upset.

Now the abrupt alternation between rich and poor became really apparent. Abundance and poverty lived so close together that the saddest consequences could and inevitably did arise. Poverty and frequent unemployment began to play havoc with people, leaving behind them a memory of discontent and embitterment. The consequence of this seemed to be political class division. Despite all the economic prosperity, dissatisfaction became greater and deeper; in fact, things came to such a pass that the conviction that 'it can't go on like this much longer' became general, yet without people having or being able to have any definite idea of what ought to have been done.

These were the typical symptoms of deep discontent which sought to express themselves in this way.

But worse than this were other consequences induced by the economization of the nation.

In proportion as economic life grew to be the dominant mistress of the state, money became the god whom all had to serve and to whom each man had to bow down. More and more, the gods of heaven were put into the corner as obsolete and outmoded, and in their stead incense was burned to the idol Mammon. A truly malignant degeneration set in; what made it most malignant was that it began at a time when the nation, in a presumably menacing and critical hour, needed the highest heroic attitude.

Germany had to accustom herself to the idea that some day her attempt to secure her daily bread by means of 'peaceful economic labor' would have to be defended by the sword.

Unfortunately, the domination of money was sanctioned even by that authority which should have most opposed it: His Majesty the Kaiser acted most unfortunately by drawing the aristocracy into the orbit of the new finance capital. It must be said to his credit,

however, that unfortunately even Bismarck himself did not recognize the menacing danger in this respect. Thereby the ideal virtues for all practical purposes had taken a position second to the value of money, for it was clear that once a beginning had been made in this direction, the aristocracy of the sword would in a short time inevitably be overshadowed by the financial aristocracy. Financial operations succeed more easily than battles. It was no longer inviting for the real hero or statesman to be brought into relations with some old bank Jew: the man of true mint could no longer have an interest in the bestowal of cheap decorations; he declined them with thanks. But regarded purely from the standpoint of blood, such a development was profoundly unfortunate: more and more, the nobility lost the racial basis for its existence, and in large measure the designation of 'ignobility' would have been more suitable for it.

A grave economic symptom of decay was the slow disappearance of the right of private property, and the gradual transference of the entire economy to the ownership of stock companies.

Now for the first time labor had sunk to the level of an object of speculation for unscrupulous Jewish business men; the alienation of property from the wage-worker was increased *ad infinitum*. The stock exchange began to triumph and prepared slowly but surely to take the life of the nation into its guardianship and control.

The internationalization of the German economic life had been begun even before the War through the medium of stock issues. To be sure, a part of German industry still attempted with resolution to ward off this fate. At length, however, it, too, fell victim to the united attack of greedy finance capital which carried on this fight, with the special help of its most faithful comrade, the Marxist movement.

The lasting war against German 'heavy industry' was the visible beginning of the internationalization of German economy toward which Marxism was striving, though this could not be carried to its ultimate end until the victory of Marxism and the revolution. While I am writing these words, the general attack against the German state railways has finally succeeded, and they are now being handed over to international finance capitals. 'International' Social Democracy has thus realized one of its highest goals.

How far this 'economization' of the German people had succeeded is most visible in the fact that after the War one of the leading heads of German industry, and above all of commerce, was finally able to express the opinion that economic effort as such was alone in a position to re-establish Germany. This nonsense was poured forth at a moment when France was primarily bringing back the curriculum of her schools to humanistic foundations in order to combat the error that the nation and the state owed their survival to economics and not to eternal ideal values. These words pronounced by Stinnes created the most incredible confusion; they were picked up at once, and with amazing rapidity became the leitmotif of all the quacks and big-mouths that since the revolution Fate has let loose on Germany in the capacity of 'statesmen' (*MK*).

In order for the American reader to fully understand and appreciate these Jewish economic principles that Hitler and Feder were discussing in the beer halls in 1920, it is necessary to apply these principles to the modern, United States economy and see how the Jewish principles of the Economics of Control were in play then and even more so today. The principles remain the same, but many are confused by the wealth of labels used to describe the

various ideas, such as Marxism, Communism, Capitalism, or Socialism.

About 300 years ago, Jews first began having wide success in accumulating wealth and using that wealth to influence and control world events. Prior to this time, the ability of Jews to accumulate and use wealth was more limited and variable. But in the 18th century, Jewish banking families like the Rothschilds were able to amass considerable fortunes through unscrupulous business practices.

The Rothschilds, for example, created in the 18th century a currency exchange bank at a time when currency exchange was not widely available. Meyer Amschel de Rothschild, who later sent his five sons to different European cities to set-up his banking empire, had been the son of a moneychanger. This was in the tradition of the money-changing Jews whom Jesus drove out of the temple, overturning their tables; and the Christian National Socialists frequently mentioned this fact. Meyer used his connections gained with members of the nobility to become the moneychanger for some very wealthy individuals in Europe. But since there were no widely available currency exchange rates like those that exist today, Meyer skimmed huge percentages off the top. He quickly amassed a small fortune by cheating the European nobility in this way, and, by sending his five sons throughout Europe, he set up an information network that allowed him to artificially control various markets and currencies. His sons took advantage of the Napoleonic wars to speculate in the European bond market with inside information unavailable to other traders, and the Rothschilds quickly got into the business of financing wars. They gained huge power in England, with many families elected to Parliament and they, along with other Jews, exploited the Irish after the Irish famine, which they were largely responsible for causing.

As we have already seen, the Rothschilds had enormous power in England, both political and economic, by the time of World War I, and were instrumental in financing and creating that war. They also had been involved in financing numerous other wars throughout Europe in the 19th century, and even played a significant role in the American Civil War. However, the Rothschilds were just one Jewish family and one Jewish bank, albeit a very successful one. Nevertheless, the Rothschild story was told over and over again throughout Europe and the Americas, but with different names like Warburg, Schiff, Belmont, Oppenheim, Lazard, Kuhn, Loeb, Lehman, Thalmann, Saloman, Speyer, Goldman, Sachs, Seligman, and Wertheim.

By the mid- to late- 19th century, Jews had thus enjoyed great success in accumulating wealth and building banking empires that were able to exert extraordinary political power, particularly in England and France, and to a lesser extent in every other country in the world. However, the problem was that all of this wealth and power, consolidated in the hands of a small number of Jews, was very visible to the public at large. The public knew that the Jews had exploited them to gain this wealth and knew that there was no end to their greed. The public also knew that the Jews used this wealth and influence for political purposes that the average person did not agree with. So, just as had been the case every time foreign Jewish bankers had tried to control Christian nations through accumulation of wealth and influence, many Christian peoples throughout the world publicly cried for an end to this pervasive Jewish influence in their countries.

In Germany, France, Ireland, England, the United States, Russia, and dozens of other nations throughout the world where the populations were, for the majority, white Christians, these white

confessed Christians in the latter part of the 19th century began calling for restraints on the accumulation of Jewish wealth and the removal of Jewish influence, and businesses sought to avoid doing business with Jews, which limited the ability of Jews to gain more wealth and power. The Jews refer to this as anti-Semitism, but, in fact, the movement would be better called pro-Christianism. What these Christians throughout the world wanted to avoid by the elimination of Jewish influence was the continued Judaizing of their societies that accompanied gains in Jewish power, just as Hitler commented above, where the God of the Heavens was being replaced by the god of money. Jews were working to exploit these White Christians, steal their wealth, destroy their social and religious traditions and culture, and eventually, the long-term consequence of this strategy was a carefully calculated pogrom of any White Christian who opposed them. As we shall see, this is a necessary consequence of Jewish Economics.

To deal with this public outrage around the world, and to further their program of Jewish socialization, Jews invested heavily in media outlets throughout the world, as we have already seen. Newspapers by the end of the 19th century were almost exclusively controlled by Jews through direct ownership or syndication. Emerging media outlets like movies and radio, and later television, were even more monopolized by Jews.

As we have seen, Jews have also used wars to serve their purposes. Wars have several benefits for Jews.

1) Wars allow Jews to use and mislead white Christians to kill other white Christians who offer resistance to them. This strategy has resulted in a holocaust of hundreds of millions of white Christians. forty million alone were killed as a result of World War I.

2) Wars lead to redrawn geopolitical boundaries and alliances. In each case, Jews are able to replace difficult to control political situations with new governments more favorable to them. This was the case in Germany and Austria in 1919 and 1920, when Hitler first started into politics.

3) War industry is very profitable. Very few wars are planned for by the belligerents involved. This means that when a nation goes to war, they more often than not do not have the financial resources or war material available to them to be successful. So Jews are able to step in and loan money to both sides, at very unfavorable terms for the belligerents since they have little choice. Jews are then able to profit from the production of war material, which is sold to the belligerent nations at incredible profits. After the war is over, all of the nations involved find themselves indebted to Jewish banks for years to come with loans that the nations, with devastated post-war economies, cannot afford to repay. After World War I in Germany, the Jewish bankers pulled off an even bigger coup with the Treaty of Versailles. The Warburg brothers, one representing the United States and one representing Germany, along with Baruch and other Jews, required Germany to pay back the loans the Allies had taken out to finance their war effort. However, instead of those loans being repaid at the original terms and rates, the Germans were required to pay at a new higher rate, with quicker repayment requirements and stiffer penalties. So the Jewish bankers who were involved in creating the Treaty of Versailles essentially renegotiated the terms of the loans that they had previously made with the Allies.

4) Wars free up privately held wealth. The many millions of soldiers who have died in Jewish wars leave behind them families whose farms and businesses are unable to continue successfully

without them. Additionally, homes, farms, small businesses, factories, and so on, find themselves devastated by the war. The effect of these conditions is that millions of post-war survivors who are home, farm, or business owners, find themselves forced to turn to Jewish banks in order to acquire capital to rebuild their properties. This gives the Jews an opportunity to issue billions of dollars in private loans to people who before the war had no need for the money, and, as always, these loans are issued with exorbitant interest rates.

5) Wars serve an enormous propaganda purpose. In England, France, the United States, and elsewhere, wars have been used as a distraction. Before every major war in which these nations were involved, each country underwent sweeping so-called anti-Semitism, as white Christians grew tired of their victimization by Jews. With the onset of war, Jews were able to use their media machine to give the people in these nations a new enemy, such as the Germans in World War I and II. After the war, taking advantage of patriotic fervor in all of these nations, the Jewish media was able to further take advantage of the enmity that had been generated in the public against, for example, the Germans, by claiming that the Germans were anti-Semitic and telling future generations that that was the cause of the war to begin with. This transference of emotions served to take people who were previously against the Jews and convince their children and grandchildren that they had fought on behalf of the Jews.

In the American Civil War, this same strategy was used, but instead of Jews, the distraction was slavery. At the time of this Jew-financed war and before the war, people in the United States did not believe that they were fighting for or against slavery; the issue, rather, was states' rights and anti-Federalism. Both the leaders of the Confederacy and the Union were

slave-owners. But after the war, Jews used the issue of slavery to both distract people from the real causes of the war and convince the descendants of the soldiers that they fought and died to free Negroes, when that was never their intention. This distracting tactic of changing the real issues is sometimes referred to as the 'Old Jew Shell Game.' They also managed, in the minds of most Americans, to transfer the blame for bringing the slaves into this country to white Southerners, rather than the Jewish bankers, merchants, and ship owners who had transported the slaves here originally, and the Negroes themselves, in Africa, who sold their own people into slavery to these Jewish hucksters.

Jews have been forced to become more sophisticated, however, in their economics of control. Rather than constantly defend themselves against those who pointed to their enormous wealth and the evil that they do with it, they learned that it was better to control wealth than to necessarily possess it. This trend was beginning in Germany, the rest of Europe, and the United States, in the years just prior to World War I.

In the old system, banking families continued to amass enormous fortunes. If this trend had continued to the present day, there would be a handful of Jewish families in the world who controlled trillions of dollars in wealth. But this was not advantageous to the Jews, because it was too transparent. So a new system of control was developed. Jews learned that it was easier to control banks than to buy them all. It was better to control the wealth of other people than to personally possess that wealth. The result of this new philosophy can be demonstrated by its development in the United States, but it is a pattern repeated in nearly every nation in the world. In Germany, Hitler and Feder explained to the German people how the Jews had done this to them. But for

the American reader to understand this system, we will use America as an example. The result of this philosophy in America was the Federal Reserve and the Stock Market (also called the Board of Brokers). Germany too had a form of a central bank and a stock market, as Hitler mentioned in the above quoted passage.

The Federal Reserve, again created by Paul Warburg, allowed a handful of Jewish bankers to control, through regulation and centralization, every bank in the United States, even if those banks are not directly owned by Jews, and to regulate who would be allowed to be a banker.

The Stock Market allowed Jews to control vast amounts of personally held wealth. Today, through the encouragement of stock market funds and stock market investment, banks and financial corporations are able to transfer trillions of dollars of wealth held by private citizens into the control of Jews. Private individuals invest in funds, such as mutual funds, placing all of their savings and retirement into the fund. This, in turn, allows a small number of Jewish fund managers to control trillions of dollars and decide when and where that money is invested. This, in turn, affords them enormous control over corporations, whether they are Jewish owned or not, because these fund managers decide which corporations will be invested in. If a corporation today cannot attract sufficient investment from Wall Street, it will not be successful. This strategy also discourages other forms of investment by private citizens. Whereas in the past people with savings or disposable income might have invested in their own business or a family business, now people buy stocks and invest in mutual funds. The result is that small businesses, which are not members of the stock market, can only get investment capital from banks, through loans. These loans come at the expense of

exuberant usury and they often afford the bank some control over the business directly, either through approval of a business plan or a seat on the board of directors.

The Federal Reserve and the Stock Market are intimately connected through control over the interest rate. The regulation of the interest rate determines how available loans are and how likely businesses are to use loans. It also affects how aggressive individuals and corporations are in investing. So control of the interest rate is a necessity for control over banking and corporate investment.

These Jewish economic principles have broad social implications. Enormous corporations have been formed as a result of Jewish controlled stock market investment. This is true today in the US and it was true in Germany in Hitler's time. Many of these corporations take capital investment from the stock market and use that money to buy up the competition in their industry. Eventually, there is a limit to how much a company can grow simply by buying up the competition. Growth is an important principle in the Jewish stock market, because the principles of the stock market have been perverted by the Jews.

A stock should be bought for the purpose of partial ownership in a corporation; this partial ownership entitles the stockowner to some say in the governance of the corporation and it entitles the stock owner to a share of the profits. This is called a dividend. So, in this economic model, stockowners in a corporation are all fellow owners in a corporation and together they form a company bigger than any one of them could as individuals. This is no different than partners in a small business. If three people form a restaurant together, they invest money, at risk, but in exchange, they get a third of the profits and a third of the control over the restaurant, assuming that they invested equally. So, too, in a corporation these

principles should hold true, except that instead of two or three, there may be two or three hundred or a thousand investors or even more.

However, the Jewish stock market today and in Hitler's time does not encourage this principle. It is no coincidence that this true principle of stock ownership actually is anti-Jewish bankers. Jewish bankers make money through the unbiblical and antichristian principle of usury. Usury is only successful if people are forced to borrow money. If someone wanted to start a business in accord with Christian economic principles, he would seek out investors in his business and offer them a share of the business in exchange for their capital investment. The principle owner and businessman may be entitled to a greater share for a smaller investment compared to the other investors since he is the one who developed the business idea and he is the one, primarily, who will do the work of the business; but the other investors are still entitled to some say in how their money is spent and a share of the profits in return for their investment. This in turn means that the Christian business owner does not have to go to a Jewish banker and pay Jewish and antichrist usury for a loan. So, the true application of the stock market is anti-Jewish.

However, in the Jewish stock market today and in Hitler's time, people, for the most part, do not buy stocks in order to earn a dividend or a share of the profits; they buy stocks at the old Jewish principle of 'Buy low, Sell high.' Since a stock represents, at least in theory, the value of a company, then in order for the 'Buy low, Sell high' principle to work, corporations must continue to increase in worth and therefore in stock price. In Christian economics, a company may certainly increase in value, but this is not a necessity. If a company attains a certain size, and if it makes a consistently healthy profit that provides for the needs of the company's owners and

employees, then growth is not necessary. In Christian economics, Christians are not driven by greed for more and more wealth and power, but rather, they are driven by a desire to provide for their families and communities. But in Jewish economics, the emphasis is always on growth. Even if a Jew has all of the money he could ever need for himself and his family for the rest of their lives, he still seeks to gain more and more money and power. This maniacal zeal for profit is Talmudic in origin. Jews teach that they are to rule the world and that all nations are to bow to them and that they are to eliminate, that is, kill off, all nations that do not. When their alleged Messiah will come, they will rule the world and whatever they have been able to amass in terms of wealth in their lives will be theirs in the hereafter. It is purely a materialistic philosophy and is found only in the Jewish Talmud and the philosophy of Zionism.

This is not Capitalism, as the Jew will call it, it is Jewish Greed. Capitalism is the principle that businesses and companies are owned by private individuals through the investment of their own capital; in other words, Capitalism corresponds to the Christian principles we have described. However, in the Jewish system, businesses are not owned by private individuals, but they are owned by Jewish banks and investment firms through loans and stock market funds. So it is not really private ownership. As Hitler said, the entire economy in Germany was being transferred to the ownership of the stock companies away from private individuals.

Thus, in the Jewish stock market, people only make money if the corporations they invest in continue to grow in value and then they sell those stocks to someone else. This Jewish desire for continued corporate growth creates enormous corporations, which have so many investors that the individual investors lose all power over the company.

Instead, the corporation is controlled by the Jewish bankers who sit on the boards of directors.

Once a corporation has grown through purchases and mergers as much as it can, it must find other ways to grow and make capital available for that growth. This leads to internationalism, which is the true principle of Jewish economics. Nationalist Capitalism is a Christian principle, but international corporations is a Jewish principle.

Today, in America, the easiest way for any corporation to increase its profits, and thereby increase the amount of money available to it in order to grow through acquisitions or expansions, is to cut labor costs. In almost every business, it is the employees who represent the lion's share of expenses. This is a Christian principle, because a business should only exist to make life better for the people who work for it and who live in the communities that that business is invested in. In a Nationalist state, all businesses therefore make the nation stronger and the people who live in that nation stronger. But in Jewish Internationalism, a corporation can easily improve the bottom line by lowering its labor costs, and, today in America, in manufacturing industries, this means sending the manufacturing and production jobs to other countries like China, while gutting and robbing the American worker and his posterity. If a company can fire an American worker, who makes $20 an hour plus benefits, and replace him with a Chinese worker who makes less than $1 an hour without benefits, then the corporation can reduce its capital labor expenditures by 20-fold. The result is that money is taken away from this country and invested in a foreign country, and Americans are put out of quality jobs. The only jobs left are those that cannot be outsourced to other countries, and those are usually service jobs. So the $20/hour employee now has to take a service-oriented job for $6/hour.

Furthermore, the opportunities left for people are evaporated. There is no room for them to start their own businesses to ply their trades. If someone worked in a factory building engines, and his factory is shut down because the corporation now makes engines in Mexico, it is impossible for the workers in that factory to take it over and start making their own engines. Even if they could find Jewish bankers willing to invest in such an effort, they could never make and market an engine that would successfully compete against the corporation that fired them. Even if they could accumulate enough capital to overcome the enormous legal and regulatory expenses that might exist in their industry, and even if they could convince other Jewish controlled companies to buy and distribute their product, they still could not compete with their former employer because of labor costs alone. If the corporation can make an engine for $200 less because of labor savings, then the American workers will never be able to compete.

In a Nationalistic Christian economy, that is, in the economy that Hitler envisioned and later brought to Germany, this is not the case. Companies cannot save money on labor expenses, because everyone in the Nation earns a similar wage. Though a company could fire their existing workers and hire new workers at a lower wage, no company would because they would be firing trained, skilled workers and would then have to train new workers. The cost of this alone is prohibitive. Besides, they would have to pay for the training of the fired employees in a Christian Socialist Society, so there is no gain to be made. There would never be enough difference in wages to justify retraining. But in Internationalism, this is not an impossibility; it is the norm.

This Jewish Internationalism by necessity creates open borders and free trade. Free Trade will always favor the weaker nation; in other words, the white

nation will always have huge trade deficits to the less developed non-white nations where there is cheap labor. Also, open borders will always result in non-whites moving into the white nation. So, money and wealth goes out and foreigners come in under the system of Jewish economics, and the only people to truly profit under such a system are the corporate thieves. Even the Third World nations are little more than slave labor to the Jews. But the Jew has made a profit while destroying the Christian economy and the Christian nation's self-reliance and economic autonomy. These principles are in keeping with the ultimate Jewish goals. The goal is to remove wealth from white Christians and then to commit genocide against them by introducing foreigners who will eventually pollute their race.

Other Jewish goals are accomplished in this Economics of Control. As Hitler said, the constant emphasis on all things financially related creates a culture of materialism. The lowered wages and removal of wealth from white Christians breaks down traditional Christian families by creating the necessity of the two-income family. The mother and father both being out of the house means that their children are raised not by their parents but by Jewish social engineering programs, like the media. As Hitler commented, all of this victimization eventually creates an environment of godless, materialistic humanism and a nation of 'Joe Sixpacks' and un-motivated drug addicts.

Germany, by 1920, had suffered all of these atrocities. The Jews had implemented their Economics of Control and had overturned whatever vestiges of white Christendom were left in Germany, and using the War, they had devastated the Nation and committed the last shame with the Treaty of Versailles. Germans knew there was a problem, and many people, Jews included, stepped in to offer a

solution. But it was the clear message of Christianity versus Judaism that National Socialism brought to the German people that eventually won out. Unfortunately for Hitler, the rest of the world had not concurrently suffered as Germany had and his message of white men's values was not received by enough people outside of Germany; though most of America was against materialistic Judaism. According to newspaper polls conducted before World War II, in 1939, 95% of Americans were against entering in a war against Germany. And in 1941, 87% of Americans were against the war. But Jewish democracy knows not the will of the people, but only usurpation, blackmail, and coercion of other people's governments.

Hitler's Christianity

Perhaps the most damaging lie ever told about Adolf Hitler and the National Socialists is that they were not Christians. The Jewish media has worked for over seventy years to try and demonize Hitler and the National Socialists. They have painted Hitler's opposition to the Jews as some sort of aberrant psychological phenomena with no rational explanation. But as we have already seen, the origins of Hitler as a thinker and as a leader lay in his deep convictions as a Christian. The very issue that divided the National Socialists from the Marxists in the turbulent 1920s was Christianity. Hitler presented to the people a platform whose twenty-five points were each based on Christian principles; and the people responded because what Hitler told them rang true with their Christianity. The Platform that Hitler explained to eager audiences in the early days of the Party as National Socialism grew into a national movement included the following point, number 24:

> We demand a freedom of religious confessions in this state, as long as they do not endanger the nation's existence or interfere with the moral sense of the German race. The NSDAP party argues for a positive Christianity, although it is not bound to any single confession. The NSDAP party fights against the Jewish-materialistic spirit in and around us. We are convinced that the healing process of our nation can only be continued on the basis of the principle that public welfare has priority over individual welfare.

Gottfried Feder was appointed by Adolf Hitler on February 14, 1923, to be the final judge of all questions relating to the Party Platform, including

Point 24. It was Hitler and Feder who had principally developed the Party Platform and, as we have seen, these two men were the principle interpreters of the Platform in the early days of the Party. Feder wrote:

> The same may be said of all the coarse, stupid attacks on Christianity. Expressions such as 'Christianity has only done harm' merely show that the man who utters them has neither human nor political intelligence. One may indeed blame the [Catholic] Church ... but it is wrong to abuse in general terms the greatest phenomenon in human history because of the perversities and erroneous ideas and defaults of individuals. The Christian religion has uplifted and strengthened millions upon millions, and brought them to God by the way of suffering.

Walter Buch, President of the NSDAP Supreme Court and father-in-law of Martin Bormann, stated,

> When point 24 of our program says the party stands for a positive Christianity, here above all is the cornerstone of our thinking. Christ preached struggle as did no other. His life was struggle for his beliefs, for which he went to his death. From everyone he demanded a decision between yes or no ... That is the necessity: that man find the power to decide between yes and no.[12]

The National Socialists understood that there were serious problems and corruptions that had entered into the both the Catholic and Protestant churches. However, they believed that these problems could be worked out in time. German research and scholarship was developing at an exciting pace. Great advances

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[12] Walter Buch, *Geist und Kampf* (speech given between 1930 and 1932).

had been made in Biblical scholarship. In the latter part of the nineteenth century, scholars like Tischendorf had made exciting discoveries of New Testament and Old Testament Septuagint manuscripts. This had spurred on a new era of Biblical scholarship in Germany. Eberhard Nestle had created his critical edition of the Greek New Testament and important revisions were under way during and after World War I. Hermann von Soden also had recently made and published important contributions to New Testament scholarship before his death in 1913. Work on the Greek Septuagint also began before World War I, which would result in the publication of Ralf's text of the Greek Septuagint in 1935 in Germany. In fact, during the 1920s and 1930s, all across Germany, more important advances in philology and textual studies of the Bible were made than in any other time or place in history. Many of these great projects were started before World War I, and the war caused several years delay in their progress.

Hitler believed that these advances of scholarship would soon combine with the rich tradition of both the Protestant and Catholic professions in Germany and root out whatever Jewish corruptions had entered into the churches in Germany. The Catholic Church in Germany had a clear history of opposition to the Jews, and Luther too, later in his career, had clearly identified the Jews as the single biggest corrupter of Christianity and he actively opposed them. German Christians, both Catholic and Protestant, knew the history of their churches. With the clarity of scholarship bringing to light where and how the Jews had corrupted both confessions, it was just a matter of time before a great reformation would sweep through all the Churches in Germany and restore them to the true, positive, apostolic Christianity of the first century. This is another reason

that the Jews declared war on Germany in the second World War. Such advances would have set the Jews back from achieving their goals in Palestine and the march to world dominion by a thousand years.

The proof of Hitler's Christianity and his deep religious convictions is found in his own words and writings. The following quotations are taken from *Mein Kampf* (*MK*) and *My New Order* (*NO*), a collection of Hitler's public speeches:

> I believe today that I am acting in the sense of the Almighty Creator: by warding off the Jews I am fighting for the Lord's work (*MK*).
>
> ...
>
> I would like here to appeal to a greater than I, Count Lerchenfeld. He said in the last session of the Landtag that his feeling 'as a man and a Christian' prevented him from being an anti-Semite. I say: my feeling as a Christian points me to my Lord and Savior as a fighter. It points me to the man who once in loneliness, surrounded only by a few followers, recognized these Jews for what they were and summoned men to the fight against them and who, God's truth! was greatest not as sufferer but as fighter. In boundless love as a Christian and as a man I read through the passage which tells us how the Lord at last rose in His might and seized the scourge to drive out of the capitalized temple the brood of vipers and of adders. How terrific was His fight for the world against the Jewish poison. Today, after two thousand years, with deepest emotion I recognized more profoundly than ever before the fact that it was for this that He had to shed His blood upon the Cross. As a Christian I have no duty to allow myself to be cheated, but I have the duty to be a fighter for truth and justice. And as a man I have the duty to see to it that human society does not suffer the same catastrophic collapse as did the civilization of the

ancient world some two thousand years ago - a civilization which was driven to its ruin through this same Jewish people (*NO*, Speech at Munich, April 12, 1922).

...

And now Staatspräsident Bolz says that Christianity and the Catholic faith are threatened by us. And to that charge I can answer: in the first place it is Christians and not international atheists who now stand at the head of Germany. I do not merely *talk* of Christianity, no, I also profess that I will never ally myself with the parties which destroy Christianity. If many wish today to take threatened Christianity under their protection, where, I would ask, was Christianity for them in these fourteen years when they went arm and arm in atheism? No, never and at no time was greater internal damage done to Christianity than in these fourteen years when a party, theoretically Christian, sat with those who denied God in one and the same government (*NO*, Speech at Stüttgart, February 15, 1933).

...

Germany possessed once - as the first condition for the organization of our people on a large scale - a *Weltanschauliche* basis in our religion - Christianity. When this basis was shattered we see how the strength of the nation turned from external affairs to internal conflicts... These were the great periods of the civil wars, of the wars of religion (*NO*, Speech at Düsseldorf, January 27, 1932).

...

In 1920 in this same hall I announced as the most important point in our program the demand for the unity of all Germans. That goal has now been reached. Tremendous, unbelievable events have taken place since then... Many of the questions raised in our program have already been solved. Today the Jewish

question is no longer a German problem, but a European one... We are the first nation to make the ingenuity and industry of our people the basis of our prosperity. If the positive element of Christianity is love of one's neighbor, that is, caring for the sick, clothing the poor, feeding the hungry and quenching the thirst of the parched, then we are true Christians! For in these respects the people's community of National Socialist Germany has tremendous accomplishments to its credit (*NO*, Speech at Munich, February 24, 1939).

...

The National Government will regard it as its first and foremost duty to revive in the nation the spirit of unity and cooperation. It will preserve and defend those basic principles on which our nation has been built. It regards Christianity as the foundation of our national morality, and the family as the basis of national life (*NO*, Proclamation to the German Nation at Berlin, February 1, 1933).

...

In the same way, the Government of the Reich, which regards Christianity as the unshakable foundation of the morals and moral code of the nation ... (*NO*, Speech at Reichstag, March 23, 1933).

...

Christianity also could not content itself with building up its own altar, it was compelled to proceed to destroying the heathen altars. Only out of this fanatical intolerance could an apodictic creed form itself, and this intolerance is even its absolute presupposition (*MK*).

The profession of Christianity was not a ploy by Hitler and the National Socialists to gain power. Even after becoming Reich Chancellor, in a speech at Stuttgart on February 15, 1933, Hitler said that the desire of the National Socialist Government was to,

"fill our whole culture once more with a Christian spirit, and that not only in politics. We want to burn out the harmful features in our theatre and our literature." In a speech at Hamburg on August 17, 1934, Hitler said, "The National Socialist State professes its allegiance to positive Christianity" (*bekennt sich zum positiven Christentum*). In a speech at Koblenz on August 26, 1934, Hitler said,

> National Socialism neither opposes the Church nor is it anti-religious, but on the contrary it stands on the ground of a real Christianity. And we have no other desire than to be true to that position. I know that there are thousands and ten of thousands of priests who are not merely reconciled to the State of today but who gladly give to the State their cooperation, and I am convinced that this cooperation will grow ever closer and more intimate. For their interests cannot fail to coincide with ours alike in our fight against the symptoms of degeneracy in the world of today, in our fight against Bolshevist culture, against an atheistic movement, against criminality, and in our struggle for a consciousness of a community in our national life, for the conquest of civil war and unrest, of strife and discord. These are not anti-Christian, these are Christian principles! And I believe that if we should fail to follow these principles, then we should not be able to point to our successes, for the result of our political battle is surely not unblessed by God.

Hitler many times prayed or spoke of prayer in his writings and speeches. In *Mein Kampf*, he recalled a prayer made by a priest after World War I, "...we must pray to the Almighty not to refuse His blessing to this change and not to abandon our people in the times to come." He also recalled some of his own prayers in *Mein Kampf*, "Even today I am not ashamed

to say that, overpowered by stormy enthusiasm, I fell down on my knees and thanked Heaven from an overflowing heart for granting me the good fortune of being permitted to live at this time." Hitler delivered this prayer at the close of his speech at the Reichstag on February 20th, 1938:

> In this hour I would ask of the Lord God only this: that, as in the past, so in the years to come He would give His blessing to our work and our action, to our judgment and our resolution, that He will safeguard us from all false pride and from all cowardly servility, that He may grant us to find the straight path which His Providence has ordained for the German people, and that He may ever give us the courage to do the right, never to falter, never to yield before any violence, before any danger.

As we have mentioned, Hitler was always looking to a reformation of the churches in Germany. On July 19, 1933, five days after the Constitution for the United German Evangelical Church became law, Hitler wrote Reichsbishop Müller, "In spite of all hostility, history will one day bear witness that you and the German Christians have willed, helped forward, and finally affected one of the most decisive acts in the molding of the religious life of our people." In a radio address on July 22, 1933, regarding reform of the churches, Hitler said,

> But this will never be secured by petrified religious forces which have turned their backs upon the world and who count as of no significance the phenomena and events of their day: it can be secured only through the forces of a living Movement. These forces I see primarily marshaled in that part of the Evangelical communion (*Kirchenvolk*) which in the German Christian

Movement has consciously taken its stand on the ground of the National Socialist State – not in an enforced submission but in a living affirmation!

Hitler often quoted or referred to Scripture in his writings or speeches:

> Verily a man cannot serve two masters. And I consider the foundation or destruction of a religion far greater than the foundation or destruction of a state, let alone a party (*MK*).

Note here that Hitler was quoting Matthew 6:24, which states in the Anointed Standard Translation: **"No one is able to serve two masters. For either he will hate the one and he will love the other, or he will cleave to one, and he will despise the other."** Also in *Mein Kampf,* Hitler refers to Deuteronomy 23:2-3 when he says,

> Hastily and indifferently, people tried to pass by the unpleasant truths, as though by such an attitude events could be undone. No, the fact that our big city population is growing more and more prostituted in its love life cannot just be denied out of existence; it simply is so ... it is said with such terrible justice that the sins of the fathers are avenged down to the tenth generation. But this applies only to profanation of the blood and the race.

Hitler used the Luther Bible, which was based upon the Hebrew, and the Luther Bible in English says here: **"A mongrel shall not enter into the Body Politic of the Master, even to the tenth generation shall none of his enter into the Body Politic of the Master. An Ammonite or a Moabite shall not enter into the Body Politic of the Master; even to the tenth**

generation shall none of them enter into the Body Politic of the Master, forever." The German Bible here used the word 'Mischling' for mongrel, or the Hebrew word *mamzir*. This German word can only mean mongrel and this Luther Bible was the Bible of Hitler and all those who would have heard his speeches or read *Mein Kampf*.

Throughout *Mein Kampf*, Hitler shows his familiarity with Scripture and how it affected his thinking. For example, he writes, "The fight against Jewish world Bolshevization requires a clear attitude toward Soviet Russia. You cannot drive out the Devil with Beelzebub." Hitler here referred to Luke, which says, **"But some of them said, 'By Beelzebub, the chief of the demons, He cast out demons.' And others, tempting, were seeking a sign from Heaven from Him. But knowing their thoughts, He** [Jesus] **said to them, 'Every government divided against itself is brought to ruin, and a house against a house falls. And if Satan is divided against himself, how will his government stand, because you say I cast out demons by Beelzebub? But if I cast out the demons by Beelzebub, your sons, by what do they cast out"** (Luke 11:15-19 AST).

Another example of how Scripture influenced Hitler's thinking is the following quote from *Mein Kampf*,

> But if out of smugness, or even cowardice, this battle is not fought to its end, then take a look at the peoples five hundred years from now. I think you will find but few images of God, unless you want to profane the Almighty.

Hitler here is referring to the fact that the Bible says that Adamic, White, Aryan men were created in the image of God. He states that the process of race-

mixing will destroy the purity of Adamic, Aryan men, and the mongrels that will be left are definitely not in the image of God. This statement should be read in light of the following quotation from *Mein Kampf,* in which Hitler makes it clear that he believes that Jews, as mongrels, are not in the image of God:

> Certainly we don't have to discuss these matters with the Jews, the most modern inventors of this cultural perfume. Their whole existence is an embodied protest against the aesthetics of the Lord's image.

Not only did Hitler understand that Jews are mongrels, but his understanding of racial purity was also taken from the Bible. He writes in *Mein Kampf,*

> What we must fight for is to safeguard the existence and reproduction of our race and our people, the sustenance of our children and the purity of our blood, the freedom and independence of the fatherland, so that our people may mature for the fulfillment of the mission allotted it by the Creator of the universe.
>
> . . .
>
> Blood sin and desecration of the race are the original sin in this world and the end of a humanity which surrenders to it.

Hitler here refers to the fact that through Cain mongrelization entered into the world, as is taught in the Book of Genesis. He also writes in *Mein Kampf,*

> The result of all racial crossing is therefore in brief always the following: (a) Lowering of the level of the higher race; (b) Physical and intellectual regression and hence the beginning of a slowly but surely progressing sickness. To bring about such a development is, then,

nothing else but to sin against the will of the Eternal Creator. And as a sin this act is rewarded.

> ...
>
> That this is possible may not be denied in a world where hundreds and hundreds of thousands of people voluntarily submit to celibacy, obligated and bound by nothing except the injunction of the Church. Should the same renunciation not be possible if this injunction is replaced by the admonition finally to put an end to the constant and continuous original sin of racial poisoning, and to give the Almighty Creator beings such as He Himself created?

In this last quote from *Mein Kampf,* Hitler shows his knowledge of mongrels as "uncreated beings" for the sin of racial poisoning leads to the existence of beings that the Almighty Creator did not create. In the following speech at Nuremberg on September 6, 1938, Hitler mentions the "being formed by God," meaning White, Adamic man who was formed in the image of God. Hitler said:

> But since we set as the central point of this perception and of this profession of belief the maintenance and hence the security for the future of a being formed by God, we thus serve the maintenance of a divine work and fulfill a divine will – not in the secret twilight of a new house of worship, but openly before the face of the Lord.

Hitler further writes about the image of God in *Mein Kampf,*

> A folkish state must therefore begin by raising marriage from the level of a continuous defilement of the race, and give it the consecration of an institution

which is called upon to produce images of the Lord and not monstrosities halfway between man and ape.

...

Peoples which bastardize themselves, or let themselves be bastardized, sin against the will of eternal Providence.

While Hitler actively encouraged reformation in the Christian churches in Germany, he at the same time maintained that the Christian religious freedom should be preserved in Germany. He said in his speeches,

National Socialism has always affirmed that it is determined to take the Christian Churches under the protection of the State. For their part the churches cannot for a second doubt that they need the protection of the State, and that only through the State can they be enabled to fulfill their religious mission. Indeed, the churches demand this protection from the State (*NO*, Radio Broadcast, July 22, 1933).

...

No one in Germany has hitherto been persecuted for his religious views, nor will any one be persecuted on that account! ... The National Socialist State has neither closed any church nor prevented any service from being held, nor has it ever influenced the form of a church service. It has neither interfered with the doctrinal teaching nor with the creed of any denomination. But the National Socialist State will ruthlessly make clear to those clergy who, instead of being God's ministers, regard it their mission to speak insultingly of our present Reich, its organization or its leaders, that no one will tolerate a destruction of this State and that a clergy that places itself beyond the pale of the law will be called to account before the law like

> any other German citizen. Let it be mentioned, however, that there are tens of thousands of clergy of all Christian denominations who fulfill their ecclesiastical duties just as well or probably better than the political agitators, without ever coming into conflict with the laws of the State. The State considers their protection its task. The destruction of the enemies of the State is its duty (*NO*, Speech at the Reichstag, January 30, 1939).

While Germany would provide freedom for Christianity, there would be no compromise with atheists, and no reestablishment of Odinism, or other ancient Germanic religions. In striking contrast to what many today claim about National Socialism and Adolf Hitler, we have the following words of Hitler himself,

> The advantages of a personal and political nature that might arise from compromising with atheistic organizations would not outweigh the consequences which would become apparent in the destruction of general moral basic values. The national government regards the two Christian confessions as the weightiest factors for the maintenance of our nationality: their rights are not to be infringed (*NO*, Speech at Reichstag, March 23, 1933).
>
> ...
>
> The greatness of Christianity was not rooted in its attempted negotiations of compromise with perhaps similarly constructed philosophical opinions of the old world, but in the inexorably fanatical preaching and representation of its own doctrine (*MK*).
>
> ...
>
> Without pledging ourselves to any particular Confession, we have restored to faith its pre-requisites because we were convinced that the people need and requires this faith. We have therefore undertaken the

fight against the atheistic movement, and that not merely with a few theoretical declarations: we have stamped it out (*NO*, Speech at the Sportpalast, October 24, 1933).

Regarding the old Germanic religions, Hitler specifically stated on October 14, 1941 (*Table-Talk*),

> Nothing would be more foolish than to re-establish the worship of Wotan. Our old mythology had ceased to be viable when Christianity implanted itself ... I especially wouldn't want our movement to acquire a religious character and institute a form of worship. It would be appalling for me, if I were to end up in the skin of a Buddha.

In *Mein Kampf*, he wrote:

> The characteristic thing about these people is that they rave about old Germanic heroism, about dim prehistory, stone axes, spear and shield, but in reality are the greatest cowards that can be imagined. For the same people who brandish scholarly imitations of old German tin swords, and wear a dressed bearskin with bull's horns over their heads, preach for the present nothing but struggle with spiritual weapons, run away as fast as they can from every Communist blackjack.

Hitler knew that some people among the National Socialist movement sought to bring back the old German customs, but he adamantly denounced any such attempts. He said the following in a speech at Nuremberg on September 6, 1938,

> National Socialism is not a cult-movement - a movement for worship; it is exclusively a 'volkic' political doctrine based upon racial principles. In its

> purpose there is no mystic cult, only the care and leadership of a people defined by a common blood-relationship... We will not allow mystically-minded occult folk with a passion for exploring the secrets of the world beyond to steal into our Movement. Such folk are not National Socialists, but something else - in any case, something which has nothing to do with us. At the head of our program there stands no secret surmising but clear-cut perception and straightforward profession of belief. But since we set as the central point of this perception and of this profession of belief the maintenance and hence the security for the future of a being formed by God, we thus serve the maintenance of a divine work and fulfill a divine will - not in the secret twilight of a new house of worship, but openly before the face of the Lord.

Hitler was well aware of how the Jews had tried to use both Catholics and Protestants against each other in an attempt to subvert both. He writes in *Mein Kampf,*

> The Jew, in any event, achieved the desired goal: Catholics and Protestants were merrily at war with one another, and the deadly enemy of Aryan humanity and of all Christendom laughed up his sleeve. Just as the Jew was once able to occupy public opinion with the struggle between federalism and centralization, and thus undermine it, while he sold out the national freedom and betrayed our fatherland to international high finance, so he was again able to loose a storm between the two German denominations, while the foundations of both were eaten away and undermined by international world Jewry ... let it be pondered, further, how racial decay drags down, indeed often annuls, the final Aryan values of our German nation, so

> that our force as a culture-bearing people is visibly more and more in retreat and we run the great danger of ending up, at least in our great cities, where southern Italy already is today. This infection of our blood, which hundreds of thousands of our people overlook as though blind, is, moreover, promoted systematically by the Jews today. Systematically these black parasites of the nations ravish our innocent young, blonde girls and thus destroy something that can never again be replaced in this world. Both, yes, both Christian denominations regard with indifference this desecration and annihilation of a noble and unique race to whom the earth was given by the grace of God... Today, the two denominations do not fight against the despoiler of this humanity, but strive to destroy one another. Precisely he who is folkishly oriented has the most sacred duty, each within his own denomination, to see to it that God's will is not simply talked about outwardly, but that God's will is also fulfilled and God's labor not ravished. Because God's will once gave men their form, their being, and their faculties. Who destroys His work thereby declares war on the creation of the Lord, the divine will.

Hitler knew that the Jews were mongrels both in mind and in body and that they were, in fact, atheists, despite their claim to believe in the same God as Christians. We have already shown the true god of the Jews – mammon – and their true law-book – the antichrist Talmud. Hitler knew that their very existence set them at odds with Christ and Christians and that they were therefore antichrists.

> The Jew has always been a people with definite racial characteristics and never a religion (*MK*).
>
> ...

Due to his own original special nature, the Jew cannot possess a religious institution, if for no other reason because he lacks idealism in any form, and hence belief in a hereafter is absolutely foreign to him. And a religion in the Aryan sense cannot be imagined which lacks the conviction of survival after death in some form. Indeed, the Talmud is not a book to prepare a man for the hereafter, but only for a practical and profitable life in this world (*MK*).

...

The best characterization is provided by the product of this religious education, the Jew himself. His life is only of this world, and his spirit is inwardly as alien to true Christianity as his nature two thousand years previous was to the great founder of the new doctrine. Of course, the latter made no secret of his attitude toward the Jewish people, and when necessary he even took the whip to drive from the temple of the Lord this adversary of all humanity, who then as always saw in religion nothing but an instrument for his business existence. In return, Christ was nailed to the cross, while our present-day party Christians debase themselves to begging for Jewish votes at elections and later try to arrange political swindles with atheistic Jewish parties – and this against their own nation (*MK*).

...

First, therefore, he goes about making up to the people for his previous sins against them. He begins his career as the 'benefactor' of mankind. Since his new benevolence has a practical foundation, that the left hand should not know what the right hand giveth; no, whether he likes it or not, he must reconcile himself to letting as many people as possible know how deeply he feels the sufferings of the masses and all the sacrifices that he himself is making to combat them (*MK*).

...

> But even more: all at once the Jew also becomes liberal and begins to rave about the necessary progress of mankind (*MK*).
>
> ...
>
> The personification of the devil as the symbol of all evil assumes the living shape of the Jew (*MK*).
>
> ...
>
> And so he [the Jew] advances on his fatal road until another force comes forth to oppose him, and in a mighty struggle hurls the heaven-stormer back to Lucifer. Germany is today the next great war aim of Bolshevism. It requires all the force of a young missionary idea to raise our people up again, to free them from the snares of this international serpent ... (*MK*).

In these quotations, Hitler agrees with Jesus in John 8 that the Jews are indeed of their Father the Devil and that they belong in the Lake of Fire with the Devil and all his messengers. In the following quotation, Hitler states that the most powerful tool that the mongrel Jew uses against the white race is that of mongrelization or race-mixing:

> With satanic joy in his face, the black-haired Jewish youth lurks in wait for the unsuspecting girl whom he defiles with his blood, thus stealing her from her people (*MK*).

Hitler also realized how the Jews were using Negroes against the Germans. After World War I, the French who occupied much of Germany enacted a law which stated that brothels in Germany had to service French Colonial soldiers, who were Negroes. This law came to be known as the Black Shame. These Negroes were brought into Germany and encouraged to defile German women, and this was not limited to

a couple of illegal brothels. Hitler wrote of the Jewish usage of Negroes and the Biblical sin of racial pollution,

> A further example may show how boundlessly today's mankind sins in this direction. From time to time it is demonstrated to the German petty *bourgeois* in illustrated periodicals that for the first time here or there a Negro has become a lawyer, teacher, even clergyman, or even a leading opera tenor or something of that kind. While the stupid *bourgeoisie*, marveling, takes cognizance of this miraculous training, filled with respect for this fabulous result of our present educative skill, the Jew knows very slyly how to construe from this a new proof of the correctness of his theory of the *equality of men* which he means to instill into the nations. It does not dawn upon this depraved *bourgeois* world that here one has actually to do with a sin against all reason; that it is a criminal absurdity to train a born half-ape until one believes a lawyer has been made of him, while millions of members of the highest culture race have to remain in entirely unworthy positions; that it is a sin against the will of the eternal Creator to let hundreds and hundreds of thousands of His most talented beings degenerate in the proletarian swamp of today, while Hottentots and Zulu Kafirs are trained for intellectual vocations. For it is training, exactly as that of the poodle, and not a scientific 'education.' The same trouble and care, applied to intelligent races, would fit each individual a thousand times better for the same achievements (*MK*).

Hitler understood that Christianity was a religion of white, Adamic, Aryan people, and criticized churches who tried to take Christianity to non-whites. He writes in *Mein Kampf,*

> It would be more in keeping with the intention of the

noblest man in this world if our two Christian churches, instead of annoying Negroes with missions which they neither desire nor understand, would kindly, but in all seriousness, teach our European humanity that where parents are not healthy it is a deed pleasing to God to take pity on a poor little healthy orphan child and give him father and mother, than themselves to give birth to a sick child who will only bring unhappiness and suffering on himself and the rest of the world.

Hitler understood that Christianity should be the basis of morality for the German people. As the Jews gained economic power in Germany, the traditional Christian morality of Germany was being replaced by Jewish morality. He writes in *Mein Kampf,*

> Parallel to the training of the body a struggle against the poisoning of the soul must begin. Our whole public life today is like a hothouse for sexual ideas and stimulations. Just look at the bill of fare served up in our movies, vaudeville and theaters, and you will hardly be able to deny that this is not the right kind of food, particularly for the youth... Theater, art, literature, cinema, press, posters, and window displays must be cleansed of all manifestations of our rotting world and placed in the service of a moral, political, and cultural idea.

Hitler understood the role of the German government in enforcing morality in a Christian nation, and in particular he would not tolerate the antichristian crimes of homosexuality or pederasty. He told the Reichstag,

> The National Socialist State is neither prudish nor deceitful. There are, however, certain moral principles adherence to which is in the interests of the biological

health of a nation, and with which we tolerate no tampering. Pederasty and sexual offenses against children are punishable by law in this State, and no matter who commits such crimes.

When, some five years ago, certain heads of the National Socialist party were found guilty of these crimes, they were shot. When other persons in public or private life, even priests, are guilty of such offenses, they are, according to law, sentenced to terms of imprisonment or hard labor (*NO*, Speech at the Reichstag, January 30, 1939).

In Christianity, Hitler and the National Socialists found the conviction necessary to carry on their struggle. Hitler over and over again credits Christianity and his belief in God as the reason for his deep conviction.

A man does not die for something which he himself does not believe in (*MK*).

...

I had so often sung 'Deutschland über Alles' and shouted 'Heil' at the top of my lungs, that it seemed to me almost a belated act of grace to be allowed to stand as a witness in the divine court of the Eternal Judge and proclaim the sincerity of this conviction (*MK*).

...

Only in the steady and constant application of force lies the very first prerequisite for success. This persistence, however, can always and only arise from a definite spiritual conviction. Any violence which does not spring from a firm, spiritual base, will be wavering and uncertain (*MK*).

...

So we go forward with the profoundest faith in God into the future. Would that which we have achieved

have been possible if Providence had not helped us? I know that all the work of men is difficult and transitory when it is not blessed by this Omnipotence. But if this Omnipotence blesses a work, as it has blessed this work of ours, then men cannot destroy it... Today more than ever are we of this faith, for this new Germany stands, and clearly marked before it lies its path into the future (*NO*, Speech at Regensburg, June 6, 1937).

...

I am convinced that men who are created by God should live in accordance with the will of the Almighty. However weak the individual may be in the last resort in his whole being and action when compared with the omnipotence and will of Providence, yet at the moment when he acts as this Providence would have him act he becomes immeasurably strong (*NO*, Speech at Würzburg, June 27, 1937).

These and many more quotes from the public record of Adolf Hitler show clearly that Hitler saw himself and the National Socialist movement as part of a great Christian reformation of Germany. As he wrote in *Mein Kampf*, he was anticipating that "Heaven will smile on us again." He believed that Christianity would supplant the Jewish corruption in the nation. He wrote in *Mein Kampf*, "It may be that today gold has become the exclusive ruler of life, but the time will come when man will again bow down before a Higher God."

At the same time, Hitler believed that his role in this reformation was as a political leader, not a religious leader. Though he was very well-educated in the Bible and in history, he believed that other men would lead the reformation of the Churches in truth. He knew, however, that he would have to provide a political atmosphere that was permissive to such a revolution and which protected the Christian

churches in Germany from attack. He wrote in *Mein Kampf*,

> For the political leader the religious doctrines and institutions of his people must always remain inviolable; or else he has no right to be in politics, but should become a reformer, if he has what it takes! (*MK*).
>
> ...
>
> The attack against dogmas as such, therefore, strongly resembles the struggle against the general legal foundations of a state, and, as the latter would end in a total anarchy of the state, the former would end in a worthless religious nihilism (*MK*).

So this is the public Hitler. He purposely avoided discussing particulars of theology in public because he did not want to influence the Christian reformation that was taking place with his own opinions. He believed that Government should foster and protect Christianity, but he was hesitant for the Government to be involved in dealing with the theological particulars because he had seen how the Catholic Church had become corrupted in this way. Nevertheless, there are many sources of Hitler's private thoughts on Christianity which further elucidate his motivations and thinking as the Leader of Germany.

Among Adolf Hitler's private papers was found after the war several handwritten sheets outlining a book he had intended to write which would have been entitled *Die Germanische Revolution* or *The Germanic Revolution.* He also conceived a book-cover that he sketched. It is clear from the outline that a great part of this book was to be committed to writing about the Bible, including an accurate account of the history recorded in the Old Testament and the true identity of the Israelites of the Old Testament as white

people and also a detailed study of the laws in the Bible against race-mixing and the historical consequences of the violation of this law. What follows are excerpts from these outlines which have been reproduced and translated in the book, *Hitler's Letters and Notes* by Werner Maser.

I. Introduction
1. The Bible
[3 illegible lines (ed.)]
2. The Aryan
3. His Works
4. The Jew
5. His Works

1. The Bible - Monumental History of Mankind ...
Basic Race Law - 1st consequence. Purification of the Bible - what of its spirit remains?
2nd consequence. ...
First people's history (based on) the race law

...

Racial purity the highest law

Miscegenation with inferior types means lowering the level of the whole [last word illegible]

...

Christianity and Bolshevism

...

Bible: Original sin - A terrible fact - Its results.
Misery for ever

The Bible teaches 2 Facts
I.) All the nations of the Bible (cultures of Asia Minor, Mesopotamia, Palestine, Egypt)
have been destroyed by it (i.e. by race ...
One nation has escaped: the Jews. Why?

> Not wars destroy races only original sin - only blood poisoning
> Racial purity.

One of the best sources for Hitler's private thoughts about Christianity is found in *Hitler: Memoirs of a Confidant*. This book contains a translation of the memoirs of Otto Wagener, from his conversations with Hitler from the autumn of 1929 until the summer of 1933. Reportedly, Wagener fell out of favor with Hitler after this time, so in some points of the memoir, Wagener may have had a motive to color the conversations to his favor. Additionally, all memoirs are hampered by the author's memory. Even if Wagener took notes during these lengthy discourses, he had to later reconstruct them entirely from imperfect memory, perhaps later that evening or the next day. Nevertheless, Wagener's memoirs certainly contain the substance of Hitler's private conversations, even if the wording may not be exactly Hitler's. Wagener himself said of Hitler,

> I do not remember even a single occasion when Hitler gave any instructions that ran counter to the true Christian spirit and to humaneness.

What follows are just a few of the many private conversations between Wagener and Hitler in which Hitler speaks of religion and Christianity.

> They [the Jews] have succeeded within the Church of Rome in falsifying this high Christian teaching of the community ordained by God, and they have taken the name of Christ in vain for the restoration of the Mosaic teachings of the promise. Even Protestantism did not protest against this anti-Christian doctrine, but only against the crassest manifestation of Jewry's battle of

> decay and destruction in the Catholic Church, which was directed against everyone who tried to resist the talons of parasitism.
>
> And the struggle which the world and those churches that falsely designate themselves Christian wage against National Socialism – against us, who want only the fulfillment of Christ's lifework – is nothing more than the continuation of the crime of the Inquisition? (pg. 65)

In one conversation, Wagener said, "But [Christ's] teachings, which can still be found in pure and noble form in St. Paul and others, soon became falsified, even turned upside down, and little of Christianity remains in the churches that use its name today." Hitler replied, "I know that, Wagener, I'm quite clear on that point." This exchange shows that Hitler did not attack Paul, as some have claimed. In fact, there is no record of Adolf Hitler ever speaking negatively of the Apostle Paul. We read more of Hitler's thoughts in other conversations:

> But in actual fact there is nothing new about this Weltanschauung [World-View]. Whenever I read the New Testament Gospels and the revelations of various of the prophets and imagine myself back in the era of the Roman and late Hellenistic, as well as the Oriental world, I am astonished at all that has been made of the teachings of these divinely inspired men, especially Jesus Christ, which are so clear and unique, heightened to religiosity. *They* were the ones who created this new world-view which we now call socialism, they established it, they taught it and they lived it! But the communities that called themselves Christian churches did not understand it! Or if they did, they denied Christ and betrayed Him! For they transformed the holy idea of Christian socialism into its opposite! They killed it,

just as, at the time, the Jews nailed Jesus to the cross; they buried it, just as the body of Christ was buried...

It is in this that the monstrous crime of these enemies of Christian socialism lies! With the basest hypocrisy they carry before them the cross – the instrument of that murder which, in their thoughts, they commit over and over – as a new divine sign of Christian awareness, and allow mankind to kneel to it. They even pretend to be preaching the teachings of Christ. But their lives and deeds are a constant blow against these teachings and their Creator and a defamation of God!

We are the first to exhume these teachings! Through us alone, and not until now, do these teachings celebrate their resurrection! Mary and Magdalene stood at the empty tomb. For they were seeking the dead man! But we intend to raise the treasures of the living Christ!

Herein lies the essential element of our mission: we must bring back to the German Volk the recognition of those teachings! For what did the falsification of the original concept of Christian love, of the community of fate before God and of socialism lead to? By their fruits ye shall know them! The suppression of freedom of opinion, the persecution of the true Christians, the vile mass murders of the Inquisition and the burning of witches, the armed campaigns against the people of free and true Christian faith, the destruction of towns and villages, the hauling away of their cattle and their goods, the destruction of their flourishing economies, and the condemnation of their leaders before tribunals, which, in their unrelenting hypocrisy, can only be described as blasphemous. That is the true face of those sanctimonious churches that have placed themselves between God and man, motivated by selfishness, personal greed for recognition and gain, and the ambition to maintain their high-handed willfulness against Christ's deep understanding of the necessity of a

socialist community of men and nations. We must turn all the sentiments of the Volk, all its thinking, acting, even its beliefs, away from the anti-Christian, smug individualism of the past, from the egotism and stupid Phariseeism of personal arrogance, and we must educate the youth in particular in the spirit of those of Christ's words that we must interpret anew: love one another; be considerate of your fellow man; remember that each one of you is not alone a creature of God, but that you are all brothers! This youth will, with loathing and contempt, abandon those hypocrites who have Christ on their lips but the devil in their hearts, who give alms in order to remain undisturbed as they themselves throw their money around, who invoke the Fatherland as they fill their own purses by the toil of others, who preach peace and incite to war!

You see, Wagener: our mission is not an economic one. Of course, the economy and its ethics must also be adapted to the conditions of this socialism. I agree with all your plans. But they are not primary. To fill the Volk with the reborn faith and the Weltanschauung of Him who once before was a savior in the peoples' deepest hour of need – *that* is primary! And since the old people are usually inextricably enmeshed in their economic interests and egotistical petty shopkeepers' mentality, we can, in the main, seek support only from the young people. It is the youth that will once more conquer the true kingdom of heaven for its Volk and for all mankind! (pg. 140-141).

At the end of this lengthy but incredibly important passage, Wagener reveals that Hitler would constantly reiterate these ideals. In Hitler's own words, we see clearly that he believed that National Socialism embodied the true spirit and teachings of Christianity. He believed that the primary mission of

National Socialism was not merely to rebuild the economy, but to turn the youth to Christ. The Jews have sought to demonize Hitler's education programs for the youth in Germany, particularly the Hitler Youth, but few people have actually examined what was taught in these educational programs. As a brief example, we can cite the following poem written by Adolf Hitler and frequently printed in youth literature.

The Leader to the Youth

Always think of God,
Of the duty, with earnestness,
Of the people, with love!

You must be faithful,
You must be courageous,
You must be brave,
And you must, together,
Form a single, big,
Splendid community!

What we wish from our German youth
Is something different
Than the past has wished.
In our eyes,
There, the German boy of the future must
Be slender and supple,
Nimble like a greyhound,
Tough as leather,
And hard as Krupp steel.

You are the Germany of the future,
And, therefore, we want that you are like this,
As this Germany of the youth should be some day.

In you, Germany will live on,
And if of us nothing more will remain,

Then it must be you to hold the flag,
Which we once pulled up from nothing,
In your fists.

Before us lies Germany,
In us marches Germany,
And after us comes Germany.

–Adolf Hitler[13]

This poem, written during World War II, which Jews call "vile, anti-Semitic propaganda," shows Hitler invoking the youth of Germany to "Always think of God" as their first and foremost priority. We read more of Hitler's thoughts in Wagener's memoir:

> But we must release these misled people from foreign allurements! These people who feel abandoned by the Volk even though they themselves are the Volk – we must reunite them with the other racial comrades! A united Volk must come into being! *One* Faith! *One* will! ... Like Christ, we must preach, 'You are all brothers! Love one another!' (pg. 212-213).
>
> The future of our movement lies solely and alone in its new socialism! The strategic objective of our work is the replacement of the egotistical spirit of profits of the individual with a communal striving directed to the interests of the entire community. I have mentioned more than once that in this I see the revival of Christ's basic idea, the social community of all people, brotherly love, tolerance, humility (pg. 238).

On and on Wagener's memoir goes recounting Hitler's private thoughts about Christianity. However, Wagener is by no means the only source where we learn of Hitler's Christianity. There are

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13 See Appendix Two herein for text of original poem.

hundreds of men and women whose written accounts reveal that Hitler was indeed a Christian. In Albert Speer's *Inside the Third Reich*, he writes,

> Even after 1942 Hitler went on maintaining that he regarded the church as indispensable in political life. He would be happy, he said in one of those teatime talks at Obersalzberg, if someday a prominent churchman turned up who was suited to lead one of the churches-or if possible both the Catholic and Protestant churches reunited. He still regretted that Reich Bishop Muller was not the right man to carry out his far-reaching plans. But he sharply condemned the campaign against the church, calling it a crime against the future of the nation. For it was impossible, he said, to replace the church by any party ideology (pg. 95).

The German people at large were motivated to join National Socialism only because it was a Christian movement. Minister Rust, speaking to a meeting of German Christians on June 29, 1933, said,

> If anyone can lay claim to God's help, then it is Hitler, for without God's benevolent fatherly hand, without his blessing, the nation would not be where it stands today. It is an unbelievable miracle that God has bestowed on our people (Helmreich, pg. 138).

We find the following account in the Methodist paper, *Friedenglocke*, of an occasion when Hitler invited a group of deaconesses into his home at Obersalzberg:

> The deaconesses entered the chamber and were astonished to see the pictures of Frederick the Great, Luther, and Bismarck on the wall. Then Hitler said:

'Those are the three greatest men that God has given the German people. From Fredrick the Great I have learned bravery, and from Bismarck statecraft. The greatest of the three is Dr. Martin Luther, for he made it possible to bring unity among the German tribes by giving them a common language through his translation of the Bible into German...'

One sister could not refrain from saying: 'Herr Reichskanzler, from where do you get the courage to undertake the great changes in the whole Reich?'

Thereupon Hitler took out of his pocket the New Testament of Dr. Martin Luther, which one could see had been used very much, and said earnestly: 'From God's word' (Helmreich, pg. 139).

Cardinal Faulhaber of Munich commented after visiting Hitler at Obersalzburg:

Without a doubt the chancellor lives in faith in God. He recognizes Christianity as the foundation of Western culture... (Helmreich, pg. 279).

General Leon DeGrelle, who had known Hitler personally, wrote the following regarding Hitler:

Did Hitler believe in God? He believed deeply in God. He called God the Almighty, master of all that is known and unknown.

Propagandists portrayed Hitler as an atheist. He was not. He had contempt for hypocritical and materialistic clerics, but he was not alone in that. He believed in the necessity of standards and theological dogmas, without which, he repeatedly said, the great institution of the Christian church would collapse. These dogmas clashed with his intelligence, but he also recognized that it was hard for the human mind to encompass all the problems of creation, its limitless scope and

breathtaking beauty. He acknowledged that every human being has spiritual needs.

The song of the nightingale, the pattern and color of a flower, continually brought him back to the great problems of creation. No one in the world has spoken to me so eloquently about the existence of God. He held this view not because he was brought up as a Christian, but because his analytical mind bound him to the concept of God.

Hitler's faith transcended formulas and contingencies. God was for him the basis of everything, the ordainer of all things, of his Destiny and that of all others.

Hitler's *Table-Talk* and Other Sources

We have demonstrated in a variety of ways that the public record illustrates and proves the Christianity of Adolf Hitler and indeed of the true National Socialist movement. We have further shown that many popular historians are now admitting this fact. Yet, detractors to these facts often point to a number of alleged quotations of Hitler contained in so-called private records, most of which, after wide circulation and publicity, have been admitted or proven to be forgeries and spurious in nature. These sources are at best hearsay and are of such a dubious nature and have such questionable chains of transmission that none of them could ever be used as evidence in a court of law.

On the other hand, in the public record, including *Mein Kampf*, published during Hitler's lifetime, his large number of speeches, preserved on film, audio recordings, and newspaper accounts, the official publications and proclamations of the NSDAP party, and even letters which bear Hitler's signature, we find nothing to contradict what he have stated so far. It is only in these questionable sources, published after the war and after Hitler's death, that we find the supposed evidence that Hitler was not a Christian. Thus, it is necessary to deal with these spurious sources and set the record straight.

The most popular of these sources is *Hitler's Table-Talk*, with a popular English translation by Cameron and Stevens and with an introduction by H.R. Trevor-Roper. In fact, this is the only complete English translation available. The following is illustrative of the types of quotations that are popularly cited, all from the Trevor-Roper edition:

> If my presence on earth is providential, I owe it to a superior will. But I owe nothing to the Church that traffics in the salvation of souls, and I find it really too cruel... Our epoch will certainly see the end of the disease of Christianity. It will last another hundred years, two hundred years perhaps. My regret will have been that I couldn't, like whoever the prophet was, behold the promised land from afar. We are entering into a conception of the world that will be a sunny era, an era of tolerance... What is important above all is that we should prevent a greater lie from replacing the lie that is disappearing. The world of Judeo-Bolshevism must collapse.
>
> I realize that man, in his imperfection, can commit innumerable errors – but to devote myself deliberately to error, that is something I cannot do. I shall never come personally to terms with the Christian lie.
>
> But Christianity is an invention of sick brains: one could imagine nothing more senseless, nor any more indecent way of turning the idea of the Godhead into a mockery.

However, the *Table-Talk* also is filled with many quotations like the following:

> We don't want to educate anyone in atheism.
>
> An uneducated man, on the other hand, runs the risk of going over to atheism (which is a return to the state of the animal).
>
> It seems to me that nothing would be more foolish than to re-establish the worship of Wotan. Our old

mythology had ceased to be viable when Christianity implanted itself.

So we appear to be presented with two different extremes in the same document. It should further be pointed out that nowhere in the *Table-Talk* does it record Hitler denouncing Jesus Christ or his own Christian faith.

It is very likely that the *Table-Talk* is indeed based upon actual statements of Hitler, but given the numerous internal inconsistencies and statements which appear to contradict the public and published statements of Hitler, we need to determine if these writings have undergone editing or interpolations. To do this, we must understand how this book came to be.

It first should be stated that not one of the conversations supposedly preserved in the *Table-Talk* is preserved in any other form such as audio, film, or radio broadcast, and that none of these purported conversations were published during Hitler's lifetime.

The reported source of the documents is from stenographers chosen by Martin Bormann to record these conversations. This presents the first potential problem with the documents. Bormann was not a Christian and he maintained his deistic agenda, all the while walking a fine line in his own statements to avoid losing favor with Hitler.

Bormann issued the following directive:

> Please keep these notes most carefully, as they will be of very great value in the future. I have now got Heim to make comprehensive notes as a basis for these minutes. Any transcript which is not quite apposite will be re-checked by me.

In other words, Bormann reserved for himself editorial rights over the notes which were taken, and as we will see, he frequently made use of this self-claimed right.

The stenographers used were Heinrich Heim and Henry Picker. The documents were then given to Bormann, and this could have provided an opportunity for Bormann to edit them as he wished or perhaps insert statements that were more to his liking. At some point, Bormann supposedly made two copies of the documents, one of which was kept at Munich, and another sent to Berchtesgaden. The copy at Munich was reportedly burned at the end of the war. The copy at Berchtesgaden is supposedly the source of the published version we have today. It was known as the *Bormann Vermerke* or *Bormann Notes,* and this text belonged to François Genoud, who first published the text. Genoud was a Swiss banker who claimed to be a Nazi, but his real motivations are highly questionable. He was known to peddle in many so-called Nazi texts, not a few of which have proven to be complete forgeries. He bought the manuscript from an Italian official in 1948, who reportedly acquired it from Bormann's wife Gerda, who went to Italy after the war.

There appears also to be a forty-two-page fragment of the manuscript reportedly burned in Munich in the United States Library of Congress, placed there by a Mr. Joseph Schrasberger, who supposedly found the document in Munich after the war.

The stenographer Henry Picker, who replaced Heim, served in that capacity for only a very short time (March 21, 1942 to August 2, 1942). He claimed to have kept a copy of the notes he made during that time and also a copy of the notes Heim had made before him. He had no notes past August 2, 1942, when Heim returned. He claims that Bormann did

not edit the notes that he personally made, though the notes given to him from Heim had likely been edited or influenced by Bormann to some degree. Indeed, Picker said that "no confidence can be placed in Bormann's editing of it," and also spoke of "Bormann's alterations..." (Trevor-Roper.) Nevertheless, Picker kept the notes he had been given by Heim and his own notes.

Thus, there are three sources in German for the *Table-Talk*: the *Bormann Notes* copy of Genoud, which contains the full brunt of Bormann's editings; the fragment of the *Bormann Notes* in the Library of Congress; and the limited German text of Picker.

Today, according to Richard Carrier and other sources, there are four main published versions of the *Table-Talk*. The first published was the German manuscript of Picker, which contains no entries subsequent to August 1942, and has only five months of entries which Picker attests are free of Bormann alterations. The second to be published was a French translation by Genoud of his copy of the *Bormann Notes*. The third was the English translation of Stevens and Cameron, edited by Trevor-Roper. This was a translation of the Genoud's French translation, and was not based upon the German. The fourth and last edition was a printing of Genoud's German original, prepared by Werner Jochmann.

Before we can begin to sort through whatever alterations Bormann himself may have made to the text, it first should be pointed out how faulty the Trevor-Roper edition is, and the Genoud French translation upon which it is based. Carrier has described the Trevor-Roper edition as "worthless," and in fact, he has shown that all of the major anti-Christian passages commonly cited by historians, including the three at the beginning of this chapter, are frauds and are not contained in the original German, in his article "*Hitler's Table-Talk:* Troubling

Finds." Let us look at these three popular quotes one by one, in light of Carrier's article. The first, often quoted passage is,

> If my presence on earth is providential, I owe it to a superior will. But I owe nothing to the Church that traffics in the salvation of souls, and I find it really too cruel. I admit that one cannot impose one's will by force, but I have a horror of people who enjoy inflicting sufferings on others' bodies and tyranny upon others' souls.
>
> Our epoch will certainly see the end of the disease of Christianity. It will last another hundred years, two hundred years perhaps. My regret will have been that I couldn't, like whoever the prophet was, behold the promised land from afar. We are entering into a conception of the world that will be a sunny era, an era of tolerance. Man must be put in a position to develop freely the talents that God has given him.
>
> What is important above all is that we should prevent a greater lie from replacing the lie that is disappearing. The world of Judeo-Bolshevism must collapse.

This quote is supposedly from February 27, 1942, when Heim was stenographer. Carrier provides the German of Jochmann and Picker which agrees, except in a difference of one word, then his own translation of that German:

> I am here due to a higher power, if I am necessary for anything. Leave aside that she is too cruel for me, the beatifying Church! I have never found pleasure in maltreating others, even if I know it isn't possible to stand your ground in the world without force. Life is only given to those who fight for it the hardest. It is the law of life: Defend yourself!

> The time in which we live indicates the collapse of this idea. It can still take 100 or 200 years. I am sorry that, like Moses, I can only see the Promised Land from a distance.
>
> We are growing into a sunny, really tolerant worldview: Man shall be able to develop his God-given talents. We must only prevent a new, even greater lie from arising: that of the Jewish-Bolshevist world. That's what I must destroy.

The difference in these two passages is astounding! There is no mention of a "disease of Christianity" which will end, but rather Hitler speaks in general of his then present world order. He does not mention that he "owes nothing to the Church." He boldly states that he is "here due to a higher power," rather than saying "If I am here..." Rather than speak of Moses condescendingly, he identifies with Moses in his desire to see the Promised Land. He envisions a world free of Jewish-Bolshevism where men will be able to develop fully their God-given talents. So the English edition of Trevor-Roper contains here a complete fabrication, and this fabrication, particularly the line about "the disease of Christianity," is perhaps the most frequently quoted passage by those who attempt to deny the Christianity of Adolf Hitler and the National Socialist movement.

Carrier points out that in the same entry in the German, the English and French translations have also omitted an important line. In the same conversation, Hitler said,

> Das, was der Mensch vor dem Tier voraushat, der vielleicht wunderbarste Beweis für die Überlegenheit des Menschen ist, dass er begriffen hat, das es eine Schöpferkraft geben muss!

Or in Carrier's translation:

> What man has over the animals, possibly the most marvelous proof of his superiority, is that he has understood there must be a Creative Power!

The blatant omission of this passage is proof-positive that the mistranslation of the above passage was a deliberate attempt to take a pro-Christian statement of Hitler and turn it into an antichristian statement. This is why it was necessary to entirely omit the above passage, so that the inconsistency of the entry would not be readily apparent.

The second often-quoted passage that Carrier deals with is,

> I realize that man, in his imperfection, can commit innumerable errors – but to devote myself deliberately to error, that is something I cannot do. I shall never come personally to terms with the Christian lie. In acting as I do, I'm very far from the wish to scandalize. But I rebel when I see the very idea of Providence flouted in this fashion. It's a great satisfaction for me to feel myself totally foreign to that world.

But again, the actual German is quite different. Carrier's translation:

> I know that humans in their defectiveness will do a thousand things wrong. But to do something wrong against one's own knowledge, that is out of the question! One should never personally accept such a lie. Not because I want to annoy others, but because I recognize therein a mockery of the Eternal Providence. I am glad if I have no internal connection with them.

Again, the favorite sentence of liars is, "I shall never come personally to terms with the Christian lie." But this sentence is not in the original German at all! It apparently was inserted into the French by Genoud (*"Je ne m'accommoderai personnellement jamais du mensonge Chrétien"*) and then copied into the Trevor-Roper English edition.

Thus, so far, we have an example of the perversion of the text in translation, omission from the original, and addition to the original. The last example is,

> But Christianity is an invention of sick brains: one could imagine nothing more senseless, nor any more indecent way of turning the idea of the Godhead into a mockery.

But Picker's German contains four important words that have been omitted by Genoud and Trevor-Roper. The English should be,

> The Christianity that teaches Transubstantiation is the maddest thing ever concocted by a human brain in its delusion, a mockery of all that is godly.

So Hitler did not say that Christianity was an invention of sick brains, but that the doctrine of Transubstantiation was the invention of sick brains. So Hitler did not have a problem with Christianity, but with Catholic perversions of Christianity. In nearly every other supposedly negative statement about Christianity contained in the *Table-Talk,* the statements are not about Christianity but about Catholic perversions of Christianity. In fact, the *Table-Talk* makes it clear that Hitler, as time went on, was becoming decreasingly optimistic about the chances of a successful reformation of the Catholic Church. Nevertheless, not once is Hitler's belief in Jesus Christ

or his own Christianity a question. But he did come to more and more question the Catholic Church.

Thus, in dealing with the *Table-Talk*, we have many problems. First, the only English translation available, the Trevor-Roper edition, is hopelessly corrupt; it is a translation of Genoud's translation, and Genoud's translation has been purposefully altered. What did this Swiss banker who claimed to be a Nazi really have planned? At best, he was a confused atheist who sought to de-Christianize National Socialism, *á la* Bormann; but at worst, and probably more realistic, he was an agent of the Jew propagandists who spent much of his personal fortune buying up Nazi relics and distributing supposedly authentic texts like the *Table-Talk*. The historian David Irving has stated that Genoud admitted that he personally forged a document called *Hitler's Last Testament*. Genoud also spent years in court trying to sew-up copyrights to the *Table-Talk* to ensure that his perversion of the document would be the only one available. Indeed Picker's German text was not complete, so that left Genoud plenty of room to falsify the text all he wanted. It was not until 1980 that Jochmann's complete German text was published, but even this is merely a printing of a text that the forger Genoud had in his possession for nearly thirty years, plenty of time to corrupt the post-1942 entries all he wanted, since he knew that his manuscript was the sole source for these entries.

Then there is the issue of Bormann. To what extent did he pervert the *Table-Talk* and the notes of Heim? Again, there exists only five months worth of entries in Picker's text which have not in some way been influenced by Bormann; and of course we are assuming that Picker, who was selected by Bormann for the position as stenographer, was not his willing accomplice, who only later sought to distance himself and his text from Bormann and therefore Genoud's

text, since the two were involved in a potentially lucrative copyright dispute. Many scholars and historians have elucidated places in the text where Bormann has clearly edited it or added his own comments. Carrier comments on an alteration by Bormann that tried to make Hitler's mention of God appear deistic and not theistic. How far did Bormann take this perversion? It is clear that Bormann is responsible for two statements in the *Table-Talk* that are anti-Paul. But how much and how often Bormann has perverted the text will forever remain unclear.

Finally, we must also wonder how complete and accurate the notes of Heim and Picker are. These documents were written in shorthand, often in very abbreviated format, only later to be fleshed out by Bormann. How much did they miss while trying to take down the dictation of the fast-speaking Hitler? And how did these missing parts affect the context of what was being said? Also, the *Table-Talk* does not record when the conversation was meant to be sarcastic or joking. Are we to believe that Hitler never spoke in jest or sarcasm?

The answer to these many questions will never be known. Thus, what importance can the *Table-Talk* be? It is of importance only when it agrees with the public record. If in any point it provides new information that does not correspond with the public record of Hitler and National Socialism, it cannot be trusted, particularly when we can identify a cause for such a perversion, such as Bormann's deism. So, for example, let's take the following quote from the *Table-Talk*,

> Luther had the merit of rising against the Pope and the organisation of the Church. It was the first of the great revolutions. And thanks to his translation of the

Bible, Luther replaced our dialects by the great German language!

These are all sentiments that Hitler is recorded expressing elsewhere, in *Mein Kampf* and in his public speeches; so, in this case, this can likely be judged an authentic quote.

There are many other sources of quotations and statements from Hitler. After the war, literally dozens of people who purportedly met Hitler wasted no time in writing their accounts of Hitler. Most of these were written without the benefit of any notes and were supposed to contain accurate remembrances of what someone may have heard Hitler say ten, twenty, or even thirty years earlier. Needless to say, this is an almost impossible task. Psychologists have studied people's memories and found that people are more likely to invent than to recreate. So, even if someone were trying to be honest and accurately record what they thought Hitler might have said twenty years earlier, it is more likely that they will create what they thought Hitler might have said, based upon their own prejudices and certainly affected by how the Jewish media had painted Hitler over the years.

More than this, however, it must be understood that all of these books and articles that were reported to contain the intimations of Adolf Hitler were being financed and published by Jewish-controlled publishing companies. So only those books that contained something of value to the Jews were likely to find a publisher.

Nevertheless, there are some sources of private conversations of Hitler that can be given more credence than others. In order for a source to be even halfway reliable, it must be based upon notes or diaries made at the time of the conversation. Even then, those notes run the risk of incorporating the author's personal biases. Still, these types of sources

have proven to be much more reliable; though another caveat is that the original author of those notes or authors should be the one, while still living, to publish them. This is because there have been a whole line of forgeries that have made it to print. So it is necessary for a verifiable chain of custody to exist.

Thus, in general, all sources of sayings, quotations, or conversations of Hitler that did not come from Hitler himself should be held in question. In *Mein Kampf* and the thousands of speeches of Adolf Hitler, as well as various other notes and documents in his hand or bearing his signature, there is more than enough information to know what Hitler thought, and anything contradictory to that public body of information should be discarded.

An example of just how daring forgers will go is *The Hitler Diaries*. In 1981, the editor of the German magazine *Stern* paid $2,000,000 to buy a sixty-two volume set of diaries that were reported to be Hitler's personal diaries. Two independent handwriting experts confirmed that they were authentic based upon a sample of Hitler's handwriting they were given. Rupert Murdoch, the Zionist Jewish owner of Fox television and dozens of other media outlets, bought the translation rights to the diaries, and after authentication by his own expert, began publishing them in his British *Sunday Times* in 1983. Later that year, the West German police examined the paper and inks and bindings of the diaries. They found that the paper contained a chemical invented in 1954. The bindings contained polymers that did not exist during Hitler's life. And all four of the inks used throughout the diaries did not exist during Hitler's lifetime. As it turned out, handwriting experts had been fooled because the handwriting sample they were provided which was supposed to contain authentic handwriting of Hitler was actually made by the forger, and provided to them by *Stern* staff journalist

Gerd Heidemann, who was an accomplice of the forger, Konrad Kujau. Both were sentenced to prison. It should be noted that Hugh Trevor-Roper, the editor of the previously discussed English edition of the *Table-Talk*, was one of the original "experts" who said that the diaries were authentic. He had published an article in *The Sunday Times* testifying to their authenticity.

Was this elaborate forgery just an attempt to make some money, as it was initially claimed? Apparently not. In 2002, *Der Spiegel* published evidence that showed that Gerd Heidemann had been a member of the Stasi, which was the East German equivalent of the CIA. Heidemann was in fact a Communist agent, positioned in the West German media. He had been working for them for thirty years when the forgeries were published. Heidemann had been a deeply planted agent, who gained many inroads into the circles of former National Socialists, befriending men such as former SS official Klaus Barbie, Wolf Hess, the son of Rudolph Hess, and even dating Edda Göring, the daughter of Hermann Göring. Starting in 1978, his file indicates that he began working for the Stasi's foreign espionage department. Apparently, his first assignment was this failed coup by the Communist Jews to forever claim for themselves the right to tell people what Hitler really thought, as revealed in his own personal diaries.

The Hitler Diaries is but the most famous example of such forgeries, but by no means the only example. The fraud failed because the Jews were too brazen. They have learned that it is much easier to corrupt existing documents or forge writings by lesser-known figures than Hitler. But these and other attempts, some exposed, some not, all serve to muddy the water and serve as source material for Jewish historians.

Albert Speer is another unfortunate example. His memoir, *Inside the Third Reich*, is a favorite of the Jewish propagandists. Yet, the diaries appear to have been corrupted. David Irving first inquired of Speer in 1966 why the English edition of the book differs so greatly from the German edition. Speer confided that the book had been thoroughly rewritten by staff-members of the publishing company, a fact that Irving later confirmed from the publishers. Speer told Irving in 1979, when Irving asked him why he did not publish the original book, "That would be impossible. That manuscript was quite out of keeping with the modern nuances. Even the captions to the chapters would have caused difficulties."[14]

Irving has also documented in his introduction to *Hitler's War* a number of other forged or heavily tampered-with documents. Here, we will provide just a brief list.

- Works by Konrad Heiden, Hans Bernard Gisevius, Erich Kordt, and Fritz Wiedemann have also proven to be concoctions.
- Carl Jakob Burckhardt's diary.
- Hermann Rauschning's *Conversations with Hitler* is largely embellished and fictional.
- Fritz Thyssen's *I Paid Hitler*.
- The forged Christa Schroeder diary, actually written by Albert Zoller.
- Large sections of *The Testament of Adolf Hitler* are probably fictitious.
- The diaries of Vice Admiral Wilhelm Canaris.
- Eva Braun's diaries (forged from the diary of Countess Irma Larisch-Wallersee). There did exist an authentic diary of Braun, which was recovered after the war, but this diary disappeared shortly thereafter and has never been seen again.

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14 Irving, *Hitler's War* pg. xv.

- The diary of Feliz Kersten, the reported masseuse of Himmler and Ribbentrop, is also a complete fraud.
- There are obvious corruptions and frauds in Count Galeazzo Ciano's famous diaries.
- Luftwaffe Chief of Staff Karl Koller's published diary is a forgery.

And the list goes on. Even authentic diaries, memoirs, or accounts are likely to contain corruptions or interpolations from the publishers, even if the author is alive, such as Speer's *Inside the Third Reich*, or even David Irving's *Hitler's War*, which, when translated to German was altered significantly by the German publisher.

The number of corruptions and forgeries seems almost endless. Even authentic documents, accurately published, oftentimes contain old lies and fraudulent claims that have been put forth by the Jewish propaganda machine since the 1920's. Thus, the reliable sources are few, but they are sufficient to accurately piece together an authentic account of Hitler and the Third Reich.

Notable Hitler Associates

Dietrich Eckart

Vater in Himmel, entschlossen zum Tode,
Knie'n wir vor Dir, O antworte nun!
Ist noch ein Volk, das dem hehren Gebote
Redlicher dient als wir Deutschen es tun?
Gibt es ein solches? Dann, Ewiger, spende
Schicksalsgewaltig ihm Lorbeer und Sieg.
Vater, Du lächelst? O Glück ohne Ende!
Auf! und hinein in den heiligen Krieg.

Father in Heaven, resolved to the death
We kneel before You, O answer us, then!
Does another people follow Your noble commandment
More loyally than we Germans do?
Is there such? Then, Eternal One, send
Laurel and victory to us, mighty with fate.
Father, Do you smile? O joy without end!
Up! and onward to the holy war.
Dietrich Eckart[15]

Dietrick Eckart (1868-1923) was an influential early party member. He contributed significant early financial support and mentoring to Adolf Hitler. Eckart, along with Gottfried Feder and Anton Drexler developed much of the political ideology of the NSDAP in the late 1910s and early 1920s. He coined the phrase *'Third Reich'* and wrote the song *Deutschland Erwache* or *Germany Awake!*, the anthem of the NSDAP. He first met Hitler in 1919. Eckart provided Hitler with support and refuge at his home in Berchtesgaden. He was arrested with Hitler after

15 Eckart, *Der Hammer*, Sep. 1914.

the failed Beer Hall Putsch and died of a heart attack in late 1923.

Hitler, inspired by Eckart who died just as the first volume of *Mein Kampf* was being finished, included a dedication to him in *Mein Kampf,*

> And among [our heroes] I want also to count that man, one of the best, who devoted his life to the awakening of his – our – people, in his writings and his thoughts and finally in his deeds – Dietrich Eckart.

During the early years of the German Worker's Party, Eckart published several writings that clearly showed his desire to contrast the light of the truth of Christianity with the darkness of the evil of the Jew. In 1919, Eckart stated about World War I:

> This was a religious war, finally one sees that clearly. A war between light and darkness, truth and falsehood, Christ and Antichrist.[16]

He also stated in his famous publication, *Bolshevism from Moses to Lenin,* that:

> Christ stands never otherwise than erect, never otherwise than upright ... eyes flashing in the midst of the creeping Jewish rabble ... and the words fall like flashes of the whip: 'Your father is the devil' (John 8:44).

Eckart was a key figure in the Beer Hall Putsch. He was imprisoned with Hitler, but was released after a short time due to his physical condition. He did not see the continued growth of understanding that was to come to the German people prior to World War II, after he died of a heart attack in 1923, but his memory

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[16] Eckart, *Auf Gut Deutsch.*

and his work remained influential in the shaping of the Positive Christianity of the Third Reich.

> [The] Jewish conception of God is of no interest to us Germans! We seek God nowhere but in ourselves. For us the soul is divine, of which the Jew on the other hand, knows nothing: The Kingdom of Heaven is within you (Luke 17:21), thus God also, who belongs to the Kingdom of Heaven.[17]

Hermann Göring

Hermann Göring (1893-1946), like Hitler, was also deeply religious. He shows his Christianity by this and similar quotes:

> God gave the savior to the German people. We have faith, deep and unshakable faith, that he [Hitler] was sent to us by God to save Germany.

He often spoke of God in his official and private letters. In a letter to his mother-in-law on October 22, 1924, he wrote,

> For one year we have grappled with our singular fate. Often we are in despair, but our faith in God's help has fortified us.[18]

Göring, like Hitler, was a war hero from World War I. He was a flying ace with twenty-two confirmed kills and had been awarded the *Pour le Mérite*. He was placed in command of the SA Brownshirts at the start of the NSDAP. Among his other accomplishments, Göring became

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17 Eckart, *Auf Gut Deutsch*, pg. 297.

18 Quoted in Irving, *Göring*, pg. 100.

Reichsmarshall and the commander of the Luftwaffe. He was a dedicated family man, and remained true to the principles of Positive Christianity. He is often described as a man of great intelligence and charisma, and remained loyal to the Nazi Party and his fellow Party members until the end. As his final act of shrewdness, he deprived the Jews of the satisfaction of murdering him after the farce of the Nuremberg show trials by taking a cyanide pill the night before he was to be hanged. The following is the last letter he wrote:

Nuremberg, October 11, 1946

Dear Pastor Gerecke!

Forgive me, but I had to do it like this for political reasons. I have prayed long to my God and feel that I am doing the right thing. (I would have let them shoot me.) Please comfort my wife and tell her that this was no ordinary suicide, and that she can rest assured that God will still gather me up in his great mercy.

God protect my dearest ones!

God bless you, dear pastor, evermore. Your

Hermann Göring

Joseph Göbbels

Dr. Joseph Göbbels (1897-1945) was Hitler's Propaganda Minister. Like Hitler, Göbbels was born into a devoutly Catholic family. Göbbels never left any doubt as to his Christianity and for him the Jewish problem was clearly framed in Biblical terms. He wrote,

I am a Christian when I believe that the meaning of my life is the heavy responsibility to love my neighbor as myself.[19]

...

A Jew is for me an object of disgust. I feel like vomiting when I see one. Christ could not possibly have been a Jew. It is not necessary to prove that scientifically – it is a fact (speaking to Hitler).

...

There are also white Jews. True, there are scoundrels among us, even though they are Germans, who act in immoral ways against their own racial and blood comrade... To be a Christian means to love one's neighbor as oneself! My neighbor is my racial and blood brother. If I love him I have to hate his enemies. He who loves Germans must despise the Jews. The one requires the other.

...

Christ himself saw that love did not always work. When he found the moneychangers in the Temple, he did not say: "Children, love one another!" He took up a whip and drove them out.

...

We oppose the Jews because we affirm the German people. The Jew is our greatest misfortune.[20]

...

Whoever cannot hate the Devil cannot love God. Whoever loves his Volk must hate the destroyer of his Volk, hate him from the depths of his soul.[21]

...

I take the Bible, and all evening long I read the simplest and greatest sermon that has ever been given

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19 Göbbels, *Knowledge and Propaganda.*

20 Göbbels, *Those Damned Nazis.*

21 Göbbels, *Michael.*

> to mankind: The Sermon on the Mount! 'Blessed are they who suffer persecution for the sake of justice, for theirs is the kingdom of heaven'!
>
> ...
>
> Today's youth is not against God, we are only against his cowardly religious menials, who try to commercialize him as they do everything else. We have to square off against them if we want to square ourselves with God.
>
> ...
>
> The idea of sacrifice first gained visible shape in Christ. Sacrifice is intrinsic to socialism ... The Jew, however, does not understand this at all. His socialism consists of sacrificing others for himself. This is what Marxism is like in practice ... The struggle we are now waging today until victory or the bitter end is, in its deepest sense, a struggle between Christ and Marx. Christ: the principle of love. Marx: the principle of hate.

Göbbels not only wrote about and spoke about God and Christianity frequently, he also made Positive Christianity a part of public policy. For example, he had started a Winter Relief Fund, a charitable fund that benefited millions of Germans every winter, and he stated publicly that this was part of the NSDAP's Christian program. He and his wife Magda, along with their six children, took their own lives shortly after Adolf and Eva Hitler had taken theirs in Hitler's Berlin bunker to avoid the inevitable brutalization that would come from the Allied Jews.

Alfred Rosenberg

The misuse of the quotations of Alfred Rosenberg stands as the major reason why so many Americans have been deceived into thinking that National Socialism represented Nordic pagan beliefs instead of

Positive Christianity. Rosenberg had been involved with the NSDAP several months before even Hitler. When Hitler was imprisoned, Rosenberg had been the temporary leader of the Party. He would serve many and various functionary roles for the Party until his death in 1946.

Rosenberg, representing himself and not the party, made many statements that today are held out to represent Hitler himself. Rosenberg was tolerated so long as his personal opinions did not interfere with the performance of his duties or official Party policy.

Rosenberg himself wrote that Jesus was Nordic, aggressive, courageous, "a man of true Nordic character," a revolutionary who opposed the Jewish and Roman systems with sword in hand, bringing not peace but war (see Matthew 10:34-37). Rosenberg later went on to say that he favored a "positive Christianity." Any other statements that Rosenberg may have made or may have been reported to have made were not known to Hitler, for Rosenberg was careful to always assure Hitler that he was a Christian.

Rosenberg did write a book entitled *The Myth of the Twentieth Century* that expressed his own, personal ideological tenets. His book was never endorsed by the NSDAP, as *Mein Kampf* had been, and was largely ignored. Hitler allowed Rosenberg to publish the book, as he felt it was his right and his "intellectually property." Göbbels called Rosenberg's book "ideological belch."[22] Hitler is recorded in the *Table-Talk* as referring to Rosenberg's book as "heretical outpourings." Rosenberg himself is reported to have said that Hitler "set his face from the beginnings

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22 Fest, pg. 168.

against racial cultism."[23] Hitler is also recorded in the *Table-Talk* stating:

> I must insist that Rosenberg's 'Myth of the Twentieth Century' is not to be regarded as an expression of the official doctrine of the Party. The moment the book appeared, I deliberately refrained from recognizing it as any such thing... It is interesting to note that comparatively few of the older members of the Party are to be found among the readers of Rosenberg's book, and that the publishers had, in fact, great difficulty in disposing of the first edition. It was only when the book was mentioned in a Pastoral Letter that the sales began to go up and the first ten thousand were sold.[24]

Rosenberg is often misrepresented as having been in charge of the education of children in Germany. This, however, was not the case, and the Nationalist Socialist educational program for children was rooted in Christianity. Hans Schemm was head of the National Socialist Teacher's League. His slogan was, "Our religion is Christ, our politics Fatherland!" He stated,

> When one puts steel into fire, the steel will glow and shine in its own distinctive way ... When I put the German Volk into the fire of Christianity, the German Volk will react in its racially distinctive way. It will build German cathedrals and create a German hymn ... We want to preserve, not subvert, what God has created, just as the oak tree and the fir tree retain their difference in a forest ... We are accused of wanting to deify the idea of race. But since race is willed by God,

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23 Quoted in Steigman-Gall, pg. 93.

24 *Table-Talk*, April 11, 1942

we want nothing else but to keep our race pure, in order to fulfill God's law.[25]

...

The spiritual for us always remains primary, blood and race secondary. The cause of all things is and remains the Creator... Race, Volk and nation represent only instruments which lead to God.[26]

Artur Dinter

Artur Dinter was an early party member who was Gauleiter of Thüringen. He publicly attacked the Catholic and Protestant denominations and espoused cultic philosophies. Because of this, Hitler removed him as Gauleiter. When he protested this decision, he was expelled from the Party.

Houston Stewart Chamberlain

Houston Stewart Chamberlain, though born British, became a German citizen at an early age and wrote all of his popular books in German, including *Foundations of the Nineteenth Century,* one of the most influential books in Germany prior to *Mein Kampf.* He was the son-in-law of Richard Wagner and a great ethnologist. A section of his book is devoted to proving that Jesus was not a Jew, and he concluded: "Whoever claimed that Jesus was a Jew was either being stupid or telling a lie ... Jesus was not a Jew." He also stated that, "... no other people was so well equipped as the Teutonic to hear this divine voice." By 1938, the book had sold more than a million copies. He wrote to Hitler in 1923, stating, "My faith in Germanism had not wavered an instant ... That in

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25 Künneth, et al., pg. 19.

26 Kahl-Furthmann, pg. 127.

the hour of her deepest need Germany gives birth to a Hitler proves her vitality ... May God protect you!"

Julius Streicher

Born February 22, 1885, in Fleinhausen, Germany, Julius Streicher was the ninth child of a Roman Catholic schoolteacher, and himself later became a schoolteacher at Nuremberg. Prior to his employment teaching elementary school children, Streicher bravely served in World War I in the German army, receiving several medals for distinguished service, including the iron cross. Additionally, his superior bravery was rewarded as he was allowed to become an officer. In 1919, he was one of the founders of the German Socialist Party, which was later merged with the NSDAP. Hitler commented about Streicher in *Mein Kampf*,

> The main fighter for the DSP [*Deutsch-Sozialistische Partei* or German Socialist Party], as I have said, was Julius Streicher, then a teacher in Nuremberg. At first he, too, had a holy conviction of the mission and the future of his movement.

From 1928 to 1940 he served as Gauleiter of Franconia, and he had been a member of the Bavarian provincial legislature from 1924-1932. He also served in the Reichstag. In November of 1923, Streicher was arrested for participation in the Beer Hall Putsch, for which he served two months in Landsberg prison.

In 1923, he founded a very successful news publication entitled *Der Stürmer*. By 1927, the circulation of *Der Stürmer* was about 14,000/week, but that number grew to more than one-half million by 1938, though the readership was much greater due to free postings at newsstands, bus stops, and

elsewhere.

Der Stürmer focused on news stories exposing Jewish criminals and on documentary pieces that chronicled how the Jews had attained power in Germany and how they planned to use that power. When a filthy Jew raped a German girl - Streicher printed it. His newspaper was dedicated to warning the German people, and especially the youth, that Jews are sexual perverts who will stop at nothing to destroy and despoil white Germans through corrupting the youth away with the crimes of race-mixing, homosexuality, and degeneration. His newspaper carried a variety of articles about different subjects, including articles about Jewish attempts to destroy Christianity and articles stating that Jesus was not a Jew. He published a variety of authors, many who held opinions different than his own or of the NSDAP.

Streicher, in *Der Stürmer*, said that Christianity was "one of the greatest anti-Jewish movements." Furthermore, "The crucifixion of Christ is the greatest ritual murder of all time." He stated that Christ and the disciples were all not Jewish, except for Judas. He further said at a rally, after another speaker had rejected Christianity, that "The Bible is a great work when viewed from the perspective of race. Schopenhauer: 'The Jew is the master of lies.' Luther: 'Whoever buys from a Jew is a criminal.' Jesus had been a Nordic, Aryan man ... Christ was the greatest antisemite of all time."[27]

When Streicher appeared in Nuremberg for a speech the night after so-called Kristallnacht, 100,000 ordinary Germans arrived to hear him speak. Obviously, these white men and women weren't offended by Streicher's speech, but rather welcomed the knowledge he imparted about the Jewish threat to

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27 Quoted in Steigman-Gall, pg. 126.

the German people.

The statements of Streicher himself will demonstrate his firm belief in the Jewish threat to the German people and his motivation behind such beliefs. Streicher stated on Dec. 25, 1941,

> If one really wants to put an end to the continued prospering of this curse from heaven that is the Jewish blood, there is only one way to do it: to eradicate this people, this Satan's son, root and branch.

Jews constantly attack Streicher for making statements like this. But Streicher was not advocating the wholesale murder or genocide of Jews. Like Hitler, and most of the government of the Third Reich, the solution to the Jewish problem was said to be the removal of the Jews to somewhere like Madagascar or perhaps Palestine. There is not a single document linking the leaders of the Third Reich to any genocidal conspiracy against the Jews. It is clear that Streicher shared the views of the majority of Germans regarding the Jewish, Communist, and gypsy criminal problems.

It was from the Bible that Streicher drew his inspiration for the above statement. Malachi 4:1 reads (LXX):

> For, behold, a day comes burning as an oven, and it shall consume them: and all those of another race, and all that do wickedly, shall be stubble: and the day that is coming shall set them on fire, says the Master Almighty, and there shall not be left of them root or branch.

His reference to this verse and also to John 8, where Jesus refers to the Jews as being of their father the Devil, is clear. Streicher's so-called anti-Semitism

clearly had a Biblical origin. He is recorded another time referencing John 8,

> Only the Jews, he shouted, had remained victorious after the dreadful days of World War I. These were the people, he charged, of whom Christ said, 'Its father is the devil.'

In 1924, he stated,

> [We] relentlessly fight the shady mixing of religion and Jewish party politics, and fight to keep religion pure, as did the Lord when he threw the hagglers and usurers out of the Temple.[28]

Streicher once noted, "Germans must fight Jews, that organized body of world criminals against whom Christ, the greatest anti-Semite of all time, had fought." Streicher also stated,

> We know that the Jew whether he is baptized as a Protestant or as a Catholic, remains a Jew. Why cannot you realize, you Protestant clergymen, you Catholic priests, you who have scales before your eyes and serve the god of the Jews ... Why do you not listen to Christ, who said to the Jews, 'You are the children of the devil'?

Streicher made this appeal to the German people, who had suffered under the Weimer Republic after the shameful Versailles Treaty, which debilitated the German people, country, and economy:

> I beg you and particularly those of you who carry the cross throughout the land to become somewhat more

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28 Quoted in Steigman-Gall, pg. 32.

serious when I speak of the enemy of the German people, namely, the Jew. Not out of irresponsibility or for fun do I fight the Jewish enemy, but because I bear within me the knowledge that the whole misfortune was brought to Germany by the Jews alone.

Besides *Der Stürmer*, Streicher also published other materials, such as a children's illustrated tract called *Der Giftpilz* or *The Poison Mushroom*, which is one of the most often cited examples by Jews of Streicher's "vile anti-Semitism." The following is an example story from the little booklet, which is accompanied by a picture of German woman with her two small children and an infant staring at a large cross:

> A peasant mother returning from field-work, with her three children, pauses before a way-side Christ. The mother talks to them about the wickedness of the Jews.
>
> She points to the Cross, which stands by the road:
>
> 'Children, look there! The Man who hangs on the Cross was one of the greatest enemies of the Jews of all time. He knew the Jews in all their corruption and meanness. Once He drove the Jews out with a whip, because they were carrying on their money-dealings in the Church. He called the Jews: killers of men from the beginning. By that He meant that the Jews in all times have been murderers. He said further to the Jews: Your father is the Devil! Do you know, children, what that means? It means that the Jews descend from the Devil. And because they descend from the Devil they can but live like devils. So they commit one crime after another.'
>
> The children look thoughtfully at the Cross. Mother continues:
>
> 'Because this Man knew the Jews, because He proclaimed the truth to the world, he had to die. Hence the Jews murdered Him. They drove nails through His

hands and feet and let Him slowly bleed. In such a horrible way the Jews took their revenge. And in a similar way they have killed many others who had the courage to tell the truth about the Jews. Always remember these things, children. When you see the Cross, think of the terrible murder by the Jews on Golgotha. Remember that the Jews are children of the Devil and human murderers. Remember the saying:

As long as Jews have been on earth
There have been enemies of the Jews.
They gave warning of the Jewish blood
And even sacrificed their blood,
So that the world might know the Devil
And not plunge into ruin;
So that the world might soon be freed
From its slavery to the Jew.

This so-called vile, anti-Semitic propaganda is nothing more than a sermon from the New Testament. It contains no non-factual statements. Other pages in *The Poison Mushroom* give, for example, sample quotations from the Jewish Talmud, a lesson about the impossibility of Jewish "conversion" to Christianity, again based on the New Testament, and lessons and warnings about Jewish business practices and Jewish corruption. There were many other such examples of children's literature in Germany which sought to teach children Biblical lessons. For example, in a children's book by Elwira Bauer entitled *Trau keinem Fuchs auf grüner Heid und keinem Jüd auf seinem Eid,* we read the following poem,

From the start the Jew has been
A murderer, said Jesus Christ.
And as Our Lord died on the cross
God the Father knew no other race

To torment His Son to death,
He chose the Jews for this.
That is why the Jews now claim
To be His special protégées.

Streicher often provided thought-provoking responses to the questions posed to him during the travesty of the so-called trial at Nuremberg. When asked about publications other than *Der Stürmer* in Germany that were "anti-Semitic," he stated,

> Anti-Semitic publications have existed in Germany for centuries. A book I had, written by Dr. Martin Luther, was, for instance, confiscated. Dr. Martin Luther would very probably sit in my place in the defendants' dock today, if this book had been taken into consideration by the Prosecution. In this book, *The Jews and Their Lies*, Dr. Martin Luther writes that the Jews are a serpent's brood and one should burn down their synagogues and destroy them.

After the war, an American Jewish officer arrested Streicher and placed him in a prison where he was consistently tortured by Jews and blacks. Despite written statements and photographic evidence, no Jewish judge provided relief from his tormenters and instead ordered his protests to be stricken from the records, as David Irving has documented in his book on Nuremberg.

On October 16, 1946, he was murdered at Nuremberg. Several facts should be stated before continuing with the story of Streicher's execution. First, Streicher was not a part of the German government during the war. Second, he had no part in organizing the so-called concentration camps or in the so-called "holocaust." In fact, the limited involvement Streicher had with German prisoners

consisted of his offer to any Communist imprisoned at Dachau a one-way ticket to Russia - a Communist paradise. No Communist accepted. Apparently, the conditions at Dachau were preferable to living in Russia. Furthermore, less strict individuals in the German government wanted *Der Stürmer* banned because it was too "anti-Jewish." Additionally, Streicher had created a small outrage in the late 1930's when some issues of *Der Stürmer* carried articles that appeared to attack the Old Testament. Hitler banned Streicher from public speaking in 1939 and forced Streicher into semi-retirement. In 1940, he was dismissed from all party offices. Despite this, Hitler stated:

> This Streicher affair is a tragedy ... I shall have to recognize that this man fought like a buffalo in our cause ... I can't help thinking that, in comparison with so many services, the reasons for Streicher's dismissal are really very slender.

Nevertheless, living in his estate in Franconia from 1939 onwards, he had no influence on or contact with Hitler or the other leaders of the Party or Government. Thus, Streicher not only did not participate in any of the so-called crimes, he was banned from participation in the Nazi party during the very years the Germans are accused of committing "crimes against humanity." Streicher was hanged for the simple action of publishing a newspaper that printed the truth about the Jews, as well as for exercising the God-given right of freedom of speech to tell the truth.

The indictment against Julius Streicher was as follows:

> The defendant Streicher between 1932-1945 was: a

> member of the Nazi Party, a member of the Reichstag, a General in the SA, Gauleiter of Franconia, Editor in Chief of the anti-Semitic newspaper *Der Stürmer*. The defendant Streicher used the foregoing positions, his personal influence, and his close connections with the Führer in such a manner that: he promoted the accession to power of the Nazi conspirators and the consolidation of their control over Germany set forth in Count One; he authorized, directed and participated in the Crimes against Humanity set forth in Count Four, including particularly the incitement of the persecution of the Jews set forth in Counts One and Four.

Notice the misleading statements that he was a member of the Nazi party, a member of the Reichstag, etc. While these were true in the early years, he was strictly kept out of participation during the later war years; since 1940, in fact. Basically, the Jews were accusing Streicher of inciting so-called "crimes against humanity" with his newspaper. In other words, Streicher was hanged for the simple fact that he published a paper and dared tell the truth about the Jews and Communists. Streicher was a man bound by conscience, often quoted as saying: "He who knows the truth and does not speak it is a miserable coward." Thus, Streicher felt personally obligated to speak the truth regarding the Jews, and for this act he was viciously murdered by strangulation (not hanging, as we will discuss later). Even the Jewish psychologist who examined him stated that Streicher firmly believed all that he had said.

Streicher testified in court that,

> It is my conviction, that the contents of *Der Stürmer* as such were not incitation. During the whole 20 years I never wrote in this context, 'Burn Jewish houses down;

beat them to death.' Never once did such an incitement appear in *Der Stürmer*.[29]

A review of the contents of *Der Stürmer* shows that this statement was true. But the Court was not interested in the truth. When his defense lawyers tried to call witnesses that would testify that Streicher was against the destruction of a synagogue that had been made an issue in court, the Justices refused. They ignored the testimony of Benno Martin that Streicher was against the Kristallnacht because he felt it would only benefit the Jews. David Irving comments,

> And he had concluded that 'the Jews' were making it their objective to establish final supremacy over the gentile races by ramming multiculturalism and multiracism down their throats... Streicher became the public enemy No. 1 of the organized international Jewish community... His long-range ambition was to see the Jews emigrate from Germany.[30]

This sentiment was not different that the desires of the world Zionists themselves. The particular edition of *Der Stürmer* that was introduced into evidence is the famous "Blood Libel" issue that exposes the Jewish ritual murder of children. The judge quickly silenced Streicher when he calmly and logically provided the references that he had used in publishing the article. Some have stated that Streicher's case for Jewish ritual murder was proven the moment his sentence to die by hanging was handed down - especially considering the fact that his only activity was operating a privately owned and

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29 International Military Tribunal, XII;320.

30 Irving, *Nuremberg*, pg. 553.

published newspaper. Indeed, one of the justices, Jackson, received a letter from a Jewish New York businessman, Ernest Schoenfeld, in which he begged,

> If it would be permissible, if and when Julius Streicher is doomed to die, my most ardent wish would be to not only witness his execution, but participate in it.[31]

Such was the hatred the Jews had for Streicher, whose only crime was exercising his freedom of speech. After eight long months of trial, Streicher was found guilty of Count Four. Justice Biddle wrote in his diary of the deliberations,

> The Russians, Falco, and even the British, are talking of holding defendants guilty on account of the positions they held. 'Streicher,' Volchkov says, 'for instance, was personally connected with Hitler.' I blurt out that I think it's preposterous to hold a little Jew-baiter as a conspirator because he was a friend of Hitler, or a Gauleiter, or a Nazi. Lawrence bridles and says I have bad manners. Parker pours oil on the water, and says we must limit the theory of conspiracy, and that Streicher had nothing to do with planning or conspiring.

Count One was easily dismissed, as the criteria including "aggressively waging war," and, of course, Streicher was forbidden from participation in the German government during this time, but this did not stop the Russian Communist justices from demanding that he be convicted on Count One as well. The Nuremberg Justices cared nothing for honesty or fairness, they were interested only in Jewish revenge. Streicher called the trial "a triumph of world-Jewry."

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31 Irving, *Nuremberg*, pg. 262.

The Justices allowed every injustice to take place during the trials without repercussion. Streicher described his torture in the Nuremburg jail in the following note to his lawyer,

> Two niggers undressed me and tore my shirt in two. I kept only my pants. Being handcuffed I could not pull them up when they fell down. So now I was naked. Four days! On the fourth day I was so cold that my body was numb. I couldn't hear anything. Every 2-4 hours (even in the night!) niggers came along under command of a white man and hammered at me. Cigarette burns on the nipples. Fingers gouged into eye-sockets. Eyebrows and chest hair pulled out. Genitals beaten with an oxwhip. Testicles very swollen. Spat at. "Mouth open" and it was spat into. When I refused to open, my jaws were prised apart with a stick and my mouth spat into. Beaten with the whip – swollen, dark-blue weals all over the body. ... Photographed naked! Jeered at wearing an old army greatcoat, which they hung round me.[32]

According to Bytwerk[33], such a photograph did exist and it was circulated among American soldiers with the caption, "Julius Streicher, King of the Jews." This and other injustices committed against Streicher were brought to the attention of the Justices and they did nothing. A note was given to Jackson reporting that Streicher was being forced to wash his face and brush his teeth in a toilet bowl, and Jackson did nothing. Streicher himself tried to inform the justices from the witness box of the persecutions he was receiving, and Jackson had the comment stricken from the record.

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32 Maser, *Nuremberg: A Nation on Trial*, pgs. 51-52.

33 Bytwerk, pg. 43.

Streicher wrote in his diary,

> The usual court practice is that a defendant can challenge a judge for lack of impartiality... In this show trial the victors are the prosecutors and the judges of the vanquished and inevitably prejudiced. Because they are fully aware of this, they had laid down an appropriate rule denying to the defendants in advance the opportunity of challenging them. ... And that is the purpose of the whole farce. In this trial there is no question of according to the defendant a blind and impartial justice; the trial has been set the task of giving to an injustice a veneer of legality by cloaking it in the language of the law.[34]

After watching six other men die by strangulation, Julius Streicher was led to the platform. Eyewitnesses state that Streicher was asked his name three times, twice he replied, "You know my name." The third time, he finally answered with, "Good. My name is Julius Streicher."[35] As he mounted a few more steps, he cried out loudly, "Heil Hitler," and though unable to mount a full salute due to the fact that his hands were bound, he lifted his right shoulder, making his intent clear. His last words were:

> Purim Fest, 1946, und jetzt zu Gott. Die Beischerikeir, die werden noch einmal hängen. Ich bin bei Gott Herr Vater.

Translated, this is,

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[34] Quoted in Irving, *Nuremberg*, pg. 262.

[35] Martin.

> Purim Fest, 1946, and now [it goes] to God. The Communists [Bolsheviks] will likewise hang you one day. I am with God my Father.

Some accounts state he spat in the face of John C. Woods (the U.S. Army's official executioner), as he made the statement that "the Communists will likewise hang you one day." Immediately before his strangulation, he stated quietly, "Adela, meine liebe Frau," which is, "Adela, my dear wife."

After the hangings, reports surfaced stating that the hangings were purposely botched so that they became death by slow strangulation. Some have denied this fact, including the American physician who examined the bodies of the murdered Germans, though he was clearly prejudiced in his views and in danger of court martial if he said otherwise. He states:

> A news correspondent charged that the executions were cruelly bungled and suggested that there was not enough room for the men to drop. He indicated that it meant their necks were not properly broken, and that instead, they died of slow strangulation. He also wrote that they were not properly tied, that some hit the platforms with their heads as they went down, and some had noses torn off. Official U.S. Army sources denied this story, which was untrue. This was an asinine conclusion... These criminals were dispatched in a skillful manner by a professional hangman. As an army physician officially participating in, and observing the executions, it is my opinion that the victims were properly hung ...[36]

Death by hanging should be a quick matter, as the neck is broken, the spinal cord is crushed, nerve

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36 Martin, pg. 96.

pathways are interrupted, and therefore breathing should cease almost instantaneously. Yet, Streicher died after fourteen minutes of strangulation. Other victims took anywhere from 12-24 minutes to die. No wonder many of the reporters allowed to watch the hangings were revolted. One victim, Wilhelm Frick, took twelve minutes to die, all the while bleeding from a large gash to his face received after he collided with the deck. (Probably, Frick was knocked unconscious by this initial blow and then strangled to death.) It should be stated that Herr Frick's last words were: "May Germany live eternally!" In further attempts to disgrace the Nuremberg victims, photographs of their bodies were published and they were all cremated, their ashes dumped into a river. The families were not allowed to claim the bodies for burial if they so desired.

Appendix One

Deine Mutter !

Wenn Deine Mutter alt geworden und alter Du geworten bist,
Wenn ihr.-was fruher leicht und muhelos- nunmehr zur Last geworden ist,
Wenn ihre lieben, treuen Zugen nicht mehr, wie einst, inÕs Leben sehb,
Wenn ihre mudgewordÕnen fusse sie nicht mehr tragen mollÕn beim StehÕn,
Dann reiche ihr den Arm zur Stutze, gelcit sie sacnt, mit freuden Lust!
Die Stunde kommt, da Due sie weinend zum letzten Gang begleiten mußt.

Und tragt sie Dich, so gib ihr Antwort, ufragt sie wieder, hor ihr zu,
Und tragt sie nochmals, sich ihr Lede, nicht ungetsum, in saniter Ruh!
Und kann sie Dich nicht recht berstehn, erklar ihr alles frohbewegt!
Die Stunde kommt, die bitter Stunde, da Dich ihr und nach nichts mehr traght.

Adolf Hitler

Appendix Two

Der Führer an die Jugend

Denke immer an Gott,
mit Ernst an die Pflicht,
an die Menschen mit Liebe!

Ihr müßt treu sein,
ihr müßt mutig sein,
ihr müßt tapfer sein,
und ihr müßt untereinander
eine einzige, große,
herrliche Gemeinschaft bilden!

Was wir von unserer deutschen Jugend wünschen,
ist etwas anderes,
als die Vergangenheit gewünscht hat.
In unseren Augen
da muß der deutsche Junge der Zukunft
schlank und rank sein,
flink wie 'n Windhund,
zäh wie Leder
und hart wie Kruppstahl.

Ihr seid das Deutschland der Zukunft,
und wir wollen daher, daß ihr so seid,
wie dieses Deutschland der Jugend einst sein soll.
In euch wird Deutschland weiterleben,
und wenn von uns nichts mehr übrig sein wird,
dann werdet ihr die Fahne,
die wir einst aus dem Nichts hochgezogen haben,
in euren Fäusten halten müssen.

Vor uns liegt Deutschland,
in uns marschiert Deutschland,
und hinter uns kommt Deutschland.

Adolf Hitler

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